The Right Reverend Father in God
LANCELOT ANDREW'S
Bishop of WINCHESTER
and Prelate of ye. Garter.

UMI - 19

Holy Devotions:

WITH

DIRECTIONS

TO

PRAY.

ALSO

A brief EXPOSITION

Upon { *The Lords Prayer,*
The Creed,
The Ten Commandments,
The 7 Penitential Psalms,
The 7 Psalms of Thanksgiving.

Together with a Letany.

By the Right Reverend Father in God,

LANCELOT ANDREWS

late Bishop of *Winchester.*

The Sixth Edition.

LONDON,

Printed by *Andrew Clark*, for *Charles Harper*, and are to be sold by him at the *Flower de Luce*, over against St. *Dunstan's* Church in *Fleetstreet.* 1675.

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Christan Reader.

THOU art here presented with another Manual *from the* Dead. *I need not tell thee who it is, that being* Dead, *thus* speaketh; *For, when thou shalt have perused these Pious and Holy* Institutions, *this* Dove *with* Silver wings, *and whose* Feathers are Gold, *Thou wilt easily conclude what* Hand *it was, and who the* Noah *that sent it forth of the* Ark, *to find out the* dry *Corners of this Land, that so, there it might build a* Nest, *not for* it self, *but for* others, *with that* Olive branch *which it carries in its Mouth.*

Or, if happily thou mayest not here know the Parent *by the* Child, (*because indeed the Child has been Educated under a kind* Foster-Father, *who dressed it up in three former* Editions, *and might have done in a* Fourth, *but that he now sleeps in the Lord*)

Know now, that the True Father, and primary Author of these Devotions, was the Glory of this Church, the Great and Emi-

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nent ANDREWS; *a Perſon of ſuch* Learning, Charmingneſs, *and* Sanctity, *that in after-times there will be ſome to make it their Wiſh, O that they had lived in thoſe days, when they might have ſeen*

Doctor Andrews, *in the* Schools,
Biſhop Andrews, *in the* Pulpit,
Saint Andrews, *in the* Cloſet,

And thus the Parentage *of this Book, which (like that of* Cyrus*) was, for divers years, concealed under a* Shepherds *Cottage, (a good and faithful Shepherd he was that concealed it) comes now to be vindicated to its own* Nativity: *And the Child being of* full Age, *deſires to be known abroad in the World for her* Fathers Daughter, *the Daughter of her* True, *not* Suppoſed *Father.*

If it were not too great a Preſumption for ſo ſacred *a Perſon, to be Commended by ſo* mean *a Pen, I ſhould be ready to ſay of our* Lancelot Andrews, *as* Eraſmus *ſaid of his* Joannes Vitrarius, *that had he lived in the Infancy of the Goſpel, and been a known Contemporary to Saint* Paul, *he would (happily) have choſen him, even before* Barnabas *or* Timothy, *to have been his Companion in his Labours and Miniſtry.*

O the vaſt intereſt which this Great Luminary

minary had in thoſe two Equal *Siſters*,

Prayer *and* Preaching,
Preaching *and* Prayer!

I am bold to call them Equal *Siſters, becauſe the uſe of* Preaching *is to teach us* all *how to* Pray; *and the benefit of* Prayer, *is to enable* ſome, *after what manner to* Preach. *Though it will here be confeſſed, That as the Times now ſtand, the beſt* Weapons *of the* Church *are* Tearful Prayers.

And therefore, ſince the Preſs *of late has grown even wanton in the Printing of* Sermons (*which ſerve to make* Plagiary-Preachers *of ſuch that never would, never could be* Scholars;)

So now I ſhall endeavour an expiation of that Crime, by making it ſweat under the happy Dew of Penitential Prayers *and* Devotions. *And,*

A Devout Heart *and* Tongue *has much the Advantage of a Ravenous* Ear.

But, Chriſtian Reader, *not to keep thee longer from being upon thy Knees, Know, that This* Preface *is no way intended as a Project to advance the* ſale *of this* Edition. *No, this Hallowed Structure is a Work of more Sanctity, than to allow of any* Brokage *What is juſt* Policy *elſewhere, would*

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here be Simony. *I now intend not* my own *Benefit, ſo much as* Thine. *'Tis a Work of* Charity *more than of* Merchandiſe.

And the Deſign is chiefly, that whilſt our Churches *are become* Schools *of* Diſputation, *my* Shop *may be converted to an* Oratory.

Wherein yet, I hope, amidſt the many Conditions of Perſons which thou art here invited to pray for, thou wilt not leave out him, *whoſe Endeavours are at thy ſervice.*

Thine,

HENRY SEILE.

Holy

Holy Devotions:
OR,
DIRECTIONS
To Pray, &c.

A General Exhortation to GOD's Service.

THE minds of many (I will not ſay of moſt men) are ſo diſtracted with the *cares* of this *World*, and ſo addicted to the *pleaſures* thereof, and the thoughts of *God* and *Goodneſs* are ſo far from them, that they ſeldom or never think, either of the *danger* they are obnoxious to, or the *loſs* they are like to ſuſtain, by the *neglect* of thoſe things, which tend to their *Salvation*. So that the ſaying of our Saviour to *Martha*, may well be applied to them, *Thou art troubled with many things, One thing is neceſſary*. And if they would take into ſerious *conſideration*, vvhat they *hazard*, nay vvhat they *loſe*, by neglecting this *unum*

neceſſarium, that one thing neceſſary; without doubt they would withdraw themſelves from the immoderate *cares* and *pleaſures* of this tranſitory World, and in due time bend their *thoughts* to that courſe which in the end would *bring reſt to their Souls*. The *Heathen* man could ſay, *Tempus eſt de illa perpetua jam, non de hac exigua vita cogitare*: It is now high time, not to think of this ſhort life, but of life eternal. And, *Longum illud tempus cum non ero, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur*: That length of time when I ſhall ceaſe to be, more moveth me, than this ſhort time, which yet ſeemeth too long. In our temporal eſtate, we are careful enough, in the beginning of our *days*, to ſettle our ſelves in a *courſe* of life, for our *maintenance and preſervation*. Why ſhould we be ſo *backward*, ſo *remiſs*, in thoſe things which concern us nearer, even the eternal *good* and happy *eſtate* of our *Souls*, but look to that betimes too? For if our *beginning* be good, there is good hope of the time *ſucceeding*. Let us therefore lay a good *foundation*, like wiſe *Builders*, and *ſeek the Lord while he may be found*; and fix our *Cogitations wholly upon him, love, honour, obey him* and apply ourſelves wholly to his *ſervice*.

Cicero.

Iſa. 55.6.

Thi

This we are bound to do in divers *reſpects*.

For the *excellency* of Gods *Divine Perfections*.

Being defective in nothing.

Perfect in knowledge. Job 37.16

Paſt finding out. 11.17.

Be perfect, as your Father which is in Heaven is perfect. Mat. 5.48.

Which *Perfection*, though no *Heart* can *comprehend*, or *Tongue expreſs* fully; Yet we may make ſome *eſtimate* of it, by ſome of his *Attributes*, whereof we ſhall give you a brief ſight.

S. *Auguſtine* ſpeaking of his *perfection*, ſaith, That

He is immutable, yet changing in all things. Always in action, ever quiet. Filling all things, not concluded in any thing. Great without quantity. Good without quality.

Patet quam ſit admirabilis, cum omnibus linguis ſit indicibilis, omnibus cordibus ſit incogitabilis.

Excedit ſupereminentia Deitatis, non ſolum uſitati eloquii, ſed etiam intelligentiæ facultatem.

It appears how admirable it is, ſince no Tongue can expreſs it, nor any heart conceive it.

The Tranſcendency of the Godhead ex-

teeds not only the usual strength of eloquence, but of understanding likewise.

He is *Absolute* or *Simple.* Without *composition.* Without *Body.*

Spiritual. *Invisible.*

Tertul. He is all { Eye, Ear, Hand, } because He { seeth, heareth, worketh } all things.

He is all Foot, because he is every where.

When you hear him named, conceive him to be a substance without *beginning or end. Simple* without *mixture.*

Infinite.

Not to be circumscribed by time or place.

Psal. 139. 6, &c. *Whither shall I go from thy presence?* &c.

Isa. 66. 1. *Heaven is my Throne,* &c. *where is the*

Jer. 23. 24 *place of my rest?*

Do not I fill Heaven and Earth, saith the Lord?

Wisd. 1. 7. *The Spirit of the Lord filleth all the world.*

S. Hier. Deus ubique est, & totus ubique est.

S. Aug. Æterna stabilitate in se ipso manens, totus adesse rebus omnibus potest, & singulis totus.

God is every where, and wholly every where.

By eternal stability remaining in himself, he is wholly in all things, and wholly in every thing.

3. Immortal.

Deut. 31. 4 *I live for ever.*

I honoured him that liveth for ever. Dan. 4. 34
He only hath immortality. Rev. 4. 9.
Solus Deus est immortalis, quia non est per gratiam, sed per naturam. 1 Tim. 6. 16 *S. Hier.*

Eternal. 4.

Without *beginning.*
Thou art God from everlasting. Psal. 90. 2
Without *end.*
Thou art the same, and thy years shall not fail. 102. 27.
He is called the Ancient of days. Dan. 7. 13

Immutable. 5.

Not to be *changed.*
1. In his *Nature.*
Thou shalt endure. Ps. 102. 26
I am the Lord, I change not. Mal. 3. 6.
Every good and perfect gift cometh from the Father of Lights, with whom is no variableness, neither shadow of changing. Jam. 1. 17
2. In his *Promises and Decrees.*
The Counsel of the Lord shall stand. Pro. 19. 21
My Counsel shall stand. Isa. 46. 10
The immutability of his Counsel, saith the Apostle. Heb. 6. 17
God hath promised, who cannot lie. Tit. 1. 2.
Non mutatur Deus, qui unus atque idem est, & mutari non potest. *S. Hier.*
God is not changed, being one and the same, uncapable of change.

Wise

6. Wiſe.

Nothing hid from him.

Pſal. 1. 7. *The Lord knoweth the ways of the Righteous.*
94. 11. *The Lord knoweth the thoughts of man.*
147. 5. *His wiſdom is infinite.*
Iſa. 40. 28 *No ſearching of his underſtanding.*
Joh. 21. 17. *Lo, thou knoweſt all things.*
Act. 15. 18 *Known unto God are all his works.*
Rom. 11. 33. *O the depth of the riches both of the wiſdom and knowledge of God!*
1 Cor. 2. 10 *The Spirit ſearcheth all things.*
Heb. 4. 13 *All things are naked and open to his Eyes.*
1 Joh. 3, 20 *God knoweth all things.*

7. Holy.

No *evil* or *iniquity* in him.

Exod. 15. 11 *Who is like unto thee, O Lord, glorious in Holineſs!*
1 Sam. 2. 2. *None holy as the Lord.*
Iſa. 29. 23. *The holy One of Jacob.*
40. 25. *The holy One.*
Hab. 1. 13 *Of purer Eyes than to behold evil.*
Iſa. 6. 3. Rev. 4. 8. *Holy, holy, holy is the Lord of Hoſts.*
Joſ. 24. 19 *He is an holy God.*
Lev. 11. 44 *I am holy,* ſaith God himſelf.

8. True.

1. In himſelf.

Whatſoever is in him is *Truth.*

Jer. 10. 10 *The Lord is the true God.*
Joh. 17. 3. *It is life eternal to know thee the only true God,* &c.
Rom. 3. 4. *Let God be true, and every man a liar.*

Ye

Ye turned from Idols to serve the true and living God. 1 Thes. 1.9
Rev. 15.3
2. In his works. 16. 7.
Just and true are thy ways. Dan. 9.14.
Righteous in all his works. Psal. 119.
Just art thou, O Lord, and righteous are thy Judgments. 137. 75.
3. In his words.
The words of the Lord are pure. Psal. 12.7
The Truth of the Lord endureth for ever. 117. 2.

Good. 9.

Absolutely.
Not participating from any other.
1. In himself.
1. *There is none good, but God. Thou art Good.* Mat. 19.17
Ps. 119.68
2. Author of all *good* to others.
2. *Every good and perfect gift cometh from the Father of Lights* Jam. 1.17.
The Earth is full of his goodness. Psal. 33.5.

Glorious. 10.

Ye shall see the glory of the Lord. Exod. 16.7
The glory of the Lord appeared. 10.
The sight of his glory was like consuming fire. Exo. 24.17
The glory of the Lord appeared to all the people. Lev. 9.23.
The glory of the Lord filled the house of God. 2 Chr. 5.14
The whole Earth is full of his glory. Isa. 6. 3.
His glory is above the Heavens. Psa. 113.4

Powerful. 11.

Working all things in all.

Almighty.

Gen. 17. 1. *Almighty.*

43. 14 *He doth great, unſearchable, and mar-*
2 Cor. 6. *velous things without number.*

18. The Fabrick of the Univerſe is the
Job 5. 9. Work of his Hands.

The Heavens *beautified with Stars.*

Pſ. 104, 24. The Earth *ſpatious and adorned.*

The Sea { *Full of variety of his Riches.* / *Stored with Fiſh,* &c.

Pſa. 33. 6. *All made of nothing, but by his Word.*

74. 17. *Thou haſt prepared the Light and the*
101. 25. *Sun.*

Thou in the beginning haſt laid the foun-dations of the Earth.

Heb. 11. 3 *Through Faith we underſtand that the World was ordained by GOD.*

Clem. Alex Mundus hic eſt veluti magnus liber, divinæ Majeſtatis & gloriæ opera explicans.

This World may be compared to a great volume, wherein are contained and expreſſed the Works of the Divine Majeſty and Glory.

Rev. 19. 16 He is *King of Kings, Lord of Lords.*

Upholding all the Pillars of the Earth.

Moving the Heavens.

Changing the ſeaſons.

Dividing the Waters.

Bringing forth the Winds, as out of his Treaſury.

But in this, and all other his *Attributes*

Verity

Verius cogitatur quam dicitur, We may better conceive of them, than expreſs them: and we *ſpeak* beſt of his *worth*, when with a ſilent *admiration* we hold our peace, according to that of the Pſalmiſt, *Pſal.* 65. 1. which St. *Hierom* hath tranſlated, *Tibi ſilet omnis laus DEUS in Sion.* S. *Auguſt.*

Yet though the *cuſtom* of the *world* is to reſpect *men* and *things*, either for the *goodneſs* in them, or the benefit which accreweth by them; Yet the *latter* worketh moſt: for let a thing be never ſo good, if it bring no profit, it is the leſs regarded.

Let us therefore take a view of ſome other of *Gods Attributes*, and conſider whether we have not ſufficient cauſe to ſerve him, for the *Benefits* we reap by him.

And firſt of that which cometh by him by the

I. *Creation.*

In which he made Man, and all things elſe for his ſervice.

1. *He made him his chief delight.*

He made him after his own Image. Gen. 1. 27

He made him little lower than the Angels, and crowned him with glory and honour, putting all things in ſubjection under his feet. Pſal. 8. 5, 6

This wrought *admiration* in *David.*

When

When he was not, he made him a *Man*, not a *Beaſt*, but ſuch a *Creature* as may enjoy *eternity* with him.

S. Ambroſ. He made the { *Heaven*, *Earth*, *Sun*, *Moon* & *Stars* } and *reſted* not.

But when he made *Man* he *reſted*, that he might have one *Creature* whoſe ſins he might remit.

2. He made all things for the *ſervice* of *Man*.

Pſal. 8.

For him { The *Sun* riſeth & goeth down
The *Moon* increaſeth.
The *Stars* ariſe.
Beaſts, *Fowl* and *Fiſh*.
Corn and *Herbs*.
Hills and *Mountains*.
Valleys and *Fields*.
Rivers and *Flowers*.
Times and *Seaſons*.
Angels and *Archangels*.
Principalities and *Powers*.
Thrones and *Dominions*.
Cherubim and *Seraphin*. }

91. 4.

If therefore every one be a *Debtor* for that which he hath received, and that (with the Philoſopher) *Diis & Parentibus nunquam reddatur æquivalens*;

Ariſt.

Man

Man *can never render that which is equivalent to that which he receives from GOD or his Parents*; *Man* ought to remember his *Creator* with *thank-fulneſs* as *often* and as *long* as he *breathes*.

If I be a Father, where is my honour? Mal. 1.6.

Hac conditione gignimur, ut generanti nos Deo juſta & debita obſequia præbeamus *We are begotten upon this condition, to behave our ſelves in all due reſpect and obſervance to God who begat us.*

II. By his *Providence* and *Conſervation*.

Thou, O *Man*, haſt no more power to *ſubſiſt* without him being *made*, than to be created before thou wert *made*.

Thou wert but once *made*, but oftentimes *preſerved*

From { Fire, Water, Sickneſs, Enemies, *&c.*

He defends us under the ſhadow of his wings. Pſal. 94.4.

He giveth his Angels charge over us, as in the example of *Elizeus* Pſa. 91.11 2 Reg. 6.

He is as careful over us, *as a Father over his Children, a Mother over hers, a Shepherd over his Flock.* Pſ. 103.13 Iſa. 49.15 Jo. 10.11

He governeth all things by his Providence. Iſa. 40.11.

Not a Sparrow falleth on the ground. Eze. 39.10

He feedeth the young Ravens. Pſ. 23.1, 2.

He

Wis.14.3. *He giveth us meat in due season.*
Mar.10.29 *Cast your care on him, for he careth for you.*
Ps.147.9. *In him we live, move, and have our being.*
145.15 To end this with St. *Ambrose.*
1 Pet.5.7. If thou art *sick*, he is thy *Physician.*
Act.17.28 If thou art *weak*, he is thy *strength.* If thou *fearest death*, he is thy *life.* If thou *desirest Heaven*, he is the *Way.* If thou *shunnest darkness*, he is the *Light.* If thou *wantest Food*, he is thy *Nutriment.*
Ps.144.5. *Blessed are the people, whose God is the Lord.*

III. By his *Love.*

Pro.8.17. Delighting in the *works* of his *hands.*
Joh.18.21 *Loving them that love him.*
Joh,4.10.. 19. *Nay when we loved not him, he first loved us.*
Isa.65.1: *I am found of them which sought me not.*
Ro.5.8,10 *Nay, when we were his Enemies.*
Jer, 31.3. And that with a *perpetual* and *everlasting love*, especially manifested in our *Redemption.*

Which degree of his *love*, and the *benefit* arising by it, no *tongue* or *pen* is able to express.

S.Bern. St. *Bernard* saith, If I owe to God all that I am for my *Creation*, what shall I give further for my *Redemption?* In my *Creation* he gave me to my self, in my *Redemption* he gave himself to me, and restored me to my self.

1. And

1. And not only in reſpect of the *Act* it ſelf;

2. But in regard of the Manner.

1. *Man* being fallen from *bleſſedneſs*, by our firſt *Parents* ſin, *God* in *mercy* had pity on his eſtate, and vvas reconciled to him, vvas content that he ſhould be redeemed from the *bondage* and *penalty* of ſin, from everlaſting *death* of *body* and *ſoul*, and this vvas the *Act* it ſelf.

2. The *Manner* of it vvas *extraordinary*. Even by his *Son*, his *only Son*, God from all *eternity*. Taking *ours*, and not the *Angels* nature upon him.

Suffering *death*, the vvorſt, the moſt accurſedſt, of the *Croſs*, even when vve vvere his enemies.

Whereby we were not only freed from vvhat vve deſerved, *Puniſhment*, eternal *death* of Body and Soul: But made capable of vvhat vve could not expect, *everlaſting felicity*, and life of both.

Is not this *love* vvithout *parallel?*

That vve that vvere *enemies*, *children of wrath*, and *eternal perdition*, ſhould novv be called the *Sons of God*. 1 Joh. 3. 1.

This is a greater *act* of *love*, this manifeſteth *Gods love* to us, more then our *Creation*.

For by his *word* he created us *without wearineſs*; But our *Redemption* coſt more, his only *Sons* deareſt *blood*. *Who*

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1Pet.3.18 *Who ſuffered for our ſins, the Juſt for the Unjuſt.*

Iſa.53.12. *And poured out his Soul unto death.*

Gal.3.13. *Was made a Curſe for us.*

Phil.2.8. *Humbled himſelf to the death of the Croſs to redeem us from the death and curſe of the Law.*

Pſ.111.9. *He ſent Redemption unto his People.*

130.10. *He redeemeth Iſrael from all his ſins.*

Tit.2.14. *He gave himſelf for us, that he might redeem us from all iniquity.*

1Pet 3.20 IV. By his *Patience* toward *Men* daily

Gen.15.16 provoking him in all Ages.

Pſ.95.10. *In the days of Noah.*

Act.13.18 *The Amorites.*

Jonas 3. *The Iſraelites fourty years.*

Exo.34.6 *The Ninivites, and many others.*

Pſ.16.15. He is { *Long-ſuffering.*

103.8. { *Slow to anger.*

Joel2.13. V. By his *Mildneſs.*

Jonas 4.2 Lenity in Correcting.

Neh.9.17 *Not utterly conſuming thoſe whom he*

Neh.9.31 *correcteth.*

Lam.3.22 *And it is of his mercy that we are not*

Hab.3.2. *conſumed.*

Ezek.18. *In his anger remembring mercy.*

23, 32. *Not delighting in puniſhment.*

33. 11. *Not utterly taking away his mercy.*

Pſa.89.33 *Not dealing with us after our ſins.*

103.10 VI. By his *Mercy* and *Grace* to Sinners.

Luk.6.36. *Be merciful, as your heavenly Father is merciful.*

The

The Father of mercy. 2 Cor. 1. 3
He was ever ſo. Pſal. 22. 4
He is tender and compaſſionate, rich, and 25. 6
not ſparing of his mercy. Eph. 2. 4.
Bringing many *Benefits* with it. Rom. 5. 20
Begetting us again by it. (*neſs.* Pſa. 130. 7
Preſerving us from *dangers* and *ſick-* Luk. 1. 78
Preſerving their Souls. Pſ. 106. 43
Saving us by it, which is the chief and Mat. 18. 27
greateſt benefit Mankind can deſire. 1 Pet. 1. 3.
And as he is rich in *mercy*, by *pardon-* Phil. 2. 27
ing Sinners, ſo in his favour too, promi- Pſa. 79. 10
ſing *good* to his Servants. Tit. 3. 5.
I will love them that love me. Pro. 8. 12.
I will inrich them. 8. 21
The Lord will preſerve the Souls of his Pſa. 97. 10
Saints. 102. 28
The Children of his Saints ſhall conti-
nue, and their Seed ſtand faſt in his ſight. Mark 10.
No man that hath forſaken Houſe, &c. 29, 30.
for my ſake, but he ſhall receive an hundred
fold.

An hundred fold *here*, by inward *gra-*
ces, if not by outward *dignity.*

For *deceiveable things*, they ſhall re-
ceive *true.*

For *doubtful things*, they ſhall receive
certain.

For *corporal things*, they ſhall receive
ſpiritual.

For *tranſitory things*, they ſhall receive
permanent. Their

Their *cares* shall be turned into *security*.
Their *tears* into *joy*.
Their *trouble* into *quiet*.
Their *perturbations* into *inward peace*.

Ps. 34.16. *The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.*

Zach. 2.8. *He that toucheth them, toucheth the apple of his Eye.*

Ps. 34.19. *Not a Bone of them shall be broken.*

For God rewardeth *secundum*, though not *propter opera*.

And *reward* maketh all *works* seem easie; To the *Husbandman* in his *toil*, to the *Merchant* in his *danger*.

Eccles. 2. 8. *The reward of the good shall not fail.*

Lam. 3.25 *The Lord is good to them that trust in him.*

Pro. 5.8,9 *He sendeth health and wealth to his Servants.*

Psal. 9.10. *He never faileth them that seek him.*

1.31. *His reward is plentiful to them that fear him.*

Now let us take a view of all these *benefits*.

1. Of our *Creation*, and in that of all *things* for our use.

2. Of Gods *Preservation* and *Providence* over us.

3. His *love* to us.

Before we *loved* him.

Lovin

Loving him.
While we were his *Enemies*.
With an *everlasting love*.
In such a large *extent*, by
Our *Redemption*.
In the *Act*, when we were
in bondage to the { *Devil*. / *Sin*.
In the manner, by his only *Son*, by his *death*, most ignominious and cruel.
To free us from deserved *death*.
To estate us in undeserved *happiness*, even life everlasting.

4. His *Patience* to us daily offending him, and new crucifying his Son again.

5. His *mildness* and *lenity* in correcting us to *Amendment*, not to *Destruction*.

6. His *mercy*, in forgiving our *offences*, in promising *protection* and *rewards* to his Servants.

And tell me, if these be not sufficient *motives* to perswade us to his *service*, if our hearts be not hardened.

And if we ask what it is to be the Servants of God.

The answer is plain and easie; for as it is in the case of a Master *Temporal*, so it is in the *Spiritual*.

To do the *Will* of our Lord & Master.

This is the will of God, even your sanctification. 1 Thes. 4. 3

To

Deut. 5. 29. *To fear and keep his Commandments.*

This *Commandment* is double:

Psa. 37. 38 1. *To keep innocency, and to do that which is right.*

Eccles. 7. 1 2. *And to do no evil.*

They are put both in one verse by *God* himself.

Deut. 30. 15. *I have set before thee life and good, death and evil.*

And by the Prophet *David*,

Ps. 37. 27. *Flee evil, and do that which is good.*

Now that his *Precepts* should be *kept*, there is great reason.

Rom. 7. 12 *Because they are just and holy.*

Ps. 119. 75 *All his Commandments are just.*

Rev. 17. 7 *True and righteous are thy Judgments.*

Psal. 119. 137. *Just art thou, O Lord, and righteous are thy Judgments.*

I. For the first part of his *Will*. To keep that which he *commandeth*. To *follow* that which is *good*. Many *motives* there are to perswade us to it.

1. For the *peace* which good men have:

1. *With God.*

They are reconciled to him.

Rom. 5. 1. *We have peace with him.*

2. *With Men.*

Pro. 16. 7. *When the ways of man please the Lord, he will make his Enemies also at peace with him.*

3 *With*

3. *With our ſelves.*

Having mortified our affections, and placed them on heavenly things, we are troubled with nothing, but all things are quiet about us.

Great is the peace that they have, which keep Gods Law. Pſal. 112. 165.

The work of Juſtice ſhall be peace. Iſa. 48. 18. 32. 17.

The Kingdom of God is righteouſneſs and peace. Ro. 14. 17.

4. *In our Conſciences, inward peace.*

The teſtimony of a good Conſcience was St. Pauls rejoycing. 2 Cor. 1. 12.

A good Conſcience is a continual feaſt. It ſhuns no mans ſight. Pro. 15. 15 S. Hier.

The Heathen had ſome feeling of this Peace, *A life well ſpent bringeth ſuch comfort, that either ſickneſs toucheth them not, or the grief of it little troubles them.* Tully.

Socrates ſaid, That *he lived without perturbation, whoſe conſcience reproved him not.* Socrates.

And *Byas*, That *he lived without fear, that had a good conſcience.* And though ſuch a Man have *fear*, it is not *deſperate* or *grievous*, but *religious* and *holy* Byas.

Which kind of fear, diſquieteth not, but comforteth: For the beſt hope is joyned with ſuch a fear.

2. For the *comfort* they have in the *Holy Ghoſt.*

There is ſprung up a light for the righte-

Pſ. 97.11. *ous, and joyful gladneſs to ſuch as be tru hearted.*

118.15. *The voice of joy and health is in the dwel lings of the righteous.*

36. 8. *They ſhall be ſatisfied with the plenteou neſs of thy houſe, and thou ſhalt give the drink of thy pleaſures, as out of the Ri ver.*

All *vertues* and *graces* of the *Spirit* a ſiſt them, as the *blood* of the Veins do the *heart*.

1. *Faith*, vvhereby they diſcern th good and evil of the life to come, an adhere to the promiſes of God made Ro. 8.18. Chriſt Jeſus. *So that they account not t*
1.20.5.10 *afflictions of this life worthy of the glo*
Gal. 5.5. *which ſhall be revealed to them.*
Act.20.43
Jer.31.34 2. *Hope*, whereby they *expect* their *ward* joyfully.

Rom. 12. *Rejoycing in hope.*

12. *Whoſo truſteth in the Lord, mercy i*
Pſ.31.11. *braceth him on every ſide.*

40.5. *Bleſſed is the man that hath ſet his h in the Lord.*

Ha.30.18 *Bleſſed are all they that wait for him.*

Heb.10.35 *Caſt not away your confidence, whi hath great reward.*

3. *Love to God.*

Which breeds contempt of the *Wor*

Phil. 3.8. *Accounting all things dung and loſs win him.*

T

Take good heed therefore to your ſelves, that you love the Lord your God. Joſ. 23. 11

The love of God is ſhed abroad in our hearts by the holy Ghoſt. Rom. 5. 5.

Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation? &c. Rom. 8. 35

4. *Alacrity in obedience to* his Commandments.

The heart of the wiſe meditateth obedience Pro. 10. 8.

This is better than ſacrifice. 1 Reg. 15. 22.

We will do all things which the Lord hath commanded us. Exod. 19. 8

I have ſet God before me, Pſal. 16. 9

Wherefore my heart was glad. 10.

My heart and my fleſh rejoyce in the living God. 84. 2

5. *Humility* in all their actions, which makes them acceptable in the ſight of God.

When we have done all we are able to do, we are to ſay that we are unprofitable ſervants.

He hath regarded the lowlineſs of his handmaiden. Luk. 1. 48

He hath exalted the humble and meek. 52.

Bleſſed are the Meek, for they ſhall inherit the Earth. Mat. 5. 5.

Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven. 6

He that humbleth himſelf ſhall be exalted.

6. *Patience* in their *tribulations*, which

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are *accidents* common to Gods Children;

For our life is like a troubled Sea. There is nothing so unstable, and no joy in it is secure; but many dangers and sorrows attend it.

But God (being a skilful Physician and knowing well the state of our Souls) will minister no more of those bitter Potions than we are able to bear, no more than are needful, nor more than we may with patience endure.

Though he feed us with the bread of tears, and giveth us tears to drink, yet
Psal.80.5. he will give it in measure, as a token of his love, in our correction to amendment, not to confusion.

For tribulation polisheth the Soul, it wipes off all the filth, it makes us fervent in prayer, humble in thoughts, and pure in conscience. Adversity openeth the eyes, which prosperity closeth up; but God suffereth the Just, not to be overwhelmed with grief.

For though many be the tribulations of the righteous, yet the Lord delivereth him out of all.

If their sorrows encrease, he lendeth strength, whereby they not only bear them patiently, but joyfully: insomuch as they look not on the pain, but the re-

ward: not on the *Affliction*, but the *Crown*. Not on the *bitterneſs of the Medicine*, but the *health attained by it*. Nor on the *ſmart of correction*, but the *Corrector*, *who chaſteneth whomſoever he loveth*. Pro. 12.

And they ſhall be able to ſay with *Job*, *Shall we receive good at the hands of God, and not receive evil?* Knowing that the *puniſhment* they receive, is not equivalent to that which their ſins have deſerved; and withall they conſider the bitterneſs of *Chriſts Paſſion*; in compariſon whereof, all their tribulations are nothing, not to be mentioned. 2.10.

Laſtly, they have this aſſured confidence, That *the patient abiding of the Meek ſhall not periſh for ever*. Pſal. 9.18

And that *the Lord will ſave them that with patience wait on him*.

7. In regard that God heareth the *prayers* of the *Juſt*.

Man by ſin is become

ſubject to many { *Infirmities*, *Wants*. *Neceſſities*.

And hath no Remedy to cure them, or means to relieve them, but to God by prayer.

Now this advantage the *godly* and ſervants of God have of the *wicked*, that the prayers of the ungodly are abomination

Psa.34.14 unto him; but *his ears are open to the prayers of the righteous.*

If ye abide in me, &c. *ask what ye will, and it shall be done unto you.*

God inviteth them to call upon him.

50.15. *Call upon me in time of trouble, I will hear thee.*

Mat.7.7. *Ask and ye shall receive.*

Isa.58.9. *Thou shalt call, and the Lord shall answer thou shalt cry, and he shall say, here I am.*

65.24. *Yea, before they call, I will answer, and while they speak I will hear.*

He will grant them whatsoever they want.

O how plentiful is thy goodness! &c.

Pro.3.16. *Length of days shall be in his right hand and in his left hand riches and glory.*

34.9. *They that fear him, lack nothing.*

37.25. David *never saw the righteous forsaken*

Deut.28.1. And *a Catalogue of Blessings are promised to those which keep his Commandments.*

He will give them in such *measure* as their *necessity* requireth; If not *large*, yet with the greater *quiet* and *content.*

2Cor.6.10 *As having nothing, yet possessing all things.*

8. Lastly, in regard of the comfort the servants of God feel at their death.

Eccl.1.13. *Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.*

The righteous hath hope in his death. Pro.14.32
The righteous find rest in death. Sap.4.7.
They shall have peace and rest. Isa. 57.2.
Blessed are the dead which die in the Lord. Rev.14.13

They fear not *death*, because they learn to *die* all their *life*.

They fear not *Judgment*, because they have *Christ* for their *Advocate*.

They fear not their *sins*, because they have *Christ* for their *Redeemer*.

They tremble not at the *horror* of the *grave*, knowing, that though the *body* be sown *earthly*, it shall rise *spiritually*. 1 Cor.15. And that it is not *death*, but *sleep*.

Qui minus deliciarum novit in vita, minus timet mortem.

He that is least acquainted with the pleasures of this Life, is ever in least fear of Death.

But here one *rub* or *difficulty* is to be removed: for the nature of *Man* is deterred from *good*, upon any small occasion.

If it be a thing to be done with *Ease*, we are content to give ear to it.

If with *labour* and *difficulty*, we soon give out, vve put our hands in *our bosoms* vvith *Solomons sluggard*, and say, *there is a Lion in the way*.

This ariseth out of the pravity of our *heart*, drawn from *original sin*, that is, of *flesh* conceived in *sin*.

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Gal.5.17. The *Flesh lusteth against the Spirit*, which causeth us to loath *goodness*, as *sick men* do *Potions*, for the *bitterness*, though profitable for health And usually men look upon the *supposed difficulties*, not on the *aid* which cometh from above.

But if we look into that which God commandeth, with a spiritual Eye, we shall find it,

1. *Profitable.*
2. *Sweet.*
3 *Easie.*

Psal.19.10 1. *The Statutes of the Lord are more to be desired than gold, yea than much fine gold.*

110.19. King *David* took as much delight in them, as in all manner of riches.

Eccl. 2.8. *A reward shall not fail to them which fear the Lord.*

10 *Whoever abode in his fear, and was forsaken?*

Levit.26. *He hath promised many blessings to those which serve him.*

Psal.19.10 2. *The Statutes of the Lord are sweeter than the Honey, or the Honey-comb.* They are *David's* delight.

1.9. 3. *They are not hid from us, nor far off.*

Deu.30.11 *It is very near thee, even in thy mouth and thy heart.*

Mat.11.30 *His yoke is easie.*

Joh.5.3. *His commands are not grievous or heavy.*

But

But plain and easie. Wis. 7. 22.

And all these, by Gods special assistance: For *God giveth strength to him that* Isa. 40. 29
fainteth, and to him that hath no strength he encreaseth power.

They that wait upon him, shall run and 31
not be weary, walk and not faint.

Which made St. *Augustine* cry out, *Da Domine quod jubes, & jube quod vis.*

So that though his service seem hard and heavy, yet by his grace he adds such strength to us, that it becometh light and easie.

He will take our stony hearts from us, and Ezek. 11. 19
give us hearts of flesh.

He will circumcise our hearts. Deut. 30. 6

And though there will be some relicks of reluctancy, and tentations left in them, *erunt quasi non sint.*

They shall remain but for a Trial, not *to destruction.* To *stir us up*, not to *ensnare us.* To *minister occasion for a Crown*, not to *make us fall.* Not to *raign* in and over us.

Now we are to understand that hard things are made the easier two ways:

1. By a *love* and *desire* to attain them.

2. By a hate to that which opposeth them.

1. St. *Augustine* saith, that *labour* and *pains*, in which a man taketh *delight*, is

not any way grievous, but delightful, as that of the *Hunter*, *Falconer*, *Fisher*, and the like: for to compass that we love, either we count it no labour at all, or else we take *delight* in the pains: *In amore nihil amari.*

Which may appear in a *Mother*, in bearing and educating of her Children.

In a *Wife*, in pains taking with her sick Husband.

Gen. 29. In *Jacob*'s long service for *Rachel.*

Which made St. *Paul* cry out,

Rom. 8. 35 *Who shall separate us from the love of Christ? Shall tribulation, anguish, or persecution?* &c.

Act. 5. 41. Which caused the *Apostles*, being *beaten*, to *depart* from the *Counsel*, *Rejoycing that they were counted worthy to suffer rebuke for his Name.*

This *labour* is also passed the *easilier*, if we consider,

The love of God to us.

The great things he hath done for us.

Those greater which he hath promised.

The sins wherewith we have offended.

The pains which Christ suffered for us.

St. *Bernard* saith, The *sufferings* of this life are not worthy the *punishment* remitted for sins past, the *grace* and *comfort* ministred to us for the *present*, or the *glory* to come, which is *promised.*

2. We

2. We are not to ſet our affections on this *World*, but to *hate* it, in reſpect of the oppoſition it is in to our ſervice of God; the *love* whereof (if we take not heed of it) *infatuateth* us, making us to take that for *good*, which only *ſeemeth* ſo.

Now there are divers *reaſons* why we ſhould *wean* our ſelves from the *love* of it.

1. It is *Tranſitory*.

No happineſs in it of *continuance*, which daily *experience* proves; in ſome men preferred to *honour*, and others *married contentedly*, yet dying ſoon after.

But admit our lives were of a thouſand years, what were they, being compared to *Eternity*?

Though a man live many years, and in them all rejoyce, yet he ſhall remember the days of darkneſs becauſe they are many. All that cometh is vanity. Eccl. 11. 8.

Where are the Princes of the Heathen, &c. All are but *ſhadows, dreams, ſmoak.* Baruch 3. 16.

Take St. *Hieromes* Meditation on this point, *Nihil puto in ſeculi hujus confuſione eſſe perpetuum, ſed omnia præterire & fluere. Quæ qui conſideraverit, cadit ſuper faciem ſuam intelligens quam procul ſit à Majeſtate Dei, & flectet genua ad Patrem in nomine Jeſu Chriſti.*

I conceive that there is nothing perpetual

in

in this confused and disordered life, but think that all things are transitory, and pass away, and whosoever duly considereth this, falls upon his face (knowing how far he is distant from the Majesty of God) and will bend his knees to God the Father, in the name of Jesus Christ, and crave to be dissolved.

2. It is *miserable.*

Besides the *brevity*, many miseries accompany it.

No year, day, nor hour, but hath his *misery.*

One sues thee for thine *estate*, another layeth wait for thy *life*, a third wrongeth thy *good name.*

Evil *Children* vex thee, if thou hast any.

If thou hast none, thou art grieved for the *want.*

Thy Wife *unchaste* and *unquiet*, disquiets thee.

Thy *friends death* discomforts thee.

One loseth an *eye*, another an *arm.*

One is slain by a *fall* from his horse.

Another perisheth by *water* or *fire.*

So that the *miseries* over-ballance the *joys:* Then I would know what *felicity* is in it?

St. *Augustine* describes them at large, *Plena sunt omnia laqueis, plena periculis:*

inci-

incitant cupiditates, insidiantur illecebræ; blandiunt lucra, damna deterrent; amaræ sunt obloquentium linguæ, nec semper veracia sunt ora laudantium, &c.

All things are full of snares, full of dangers: concupiscence tickleth, allurements lie in wait, gain flattereth, loss terrifieth; slanderous tongues of some are bitter, and the praises of others are not always true or pleasing to us, &c.

3. It is *sinful.*

All the Actions *of it*, and of all that live *in it*, being so.

In it you may see the *Innocents* afflicted, the *Guilty* acquitted, the *Good* despised, the *Evil* preferred.

The Lord himself looked down from Heaven upon the children of men, and found them all abominable, none to do good. Psal. 14. 3, 4.

No truth, mercy, nor knowledge of God in the Land, but swearing, lying, killing, and whoring. Hos. 4. 1, 2.

If the Devil be *Prince* of the World, what goodness can be expected in his Dominions?

4. Lastly, it is *deceitful.*

It *seems* to be that *it is not, promiseth* that *it gives not.*

Out of the *pleasures* thereof arise many *sorrows.*

Children bestowed, bring cares.

Honour

Honour enjoyed, brings *emulation.*
Wealth increaſed, brings *fear.*
Offices poſſeſſed, bring *envy.*
Unlawful pleaſures uſed, bring *Diſeaſes.*

If the World *flatter* thee, it is but to *deceive* thee.

If it *exalt* thee, it is but to *caſt thee down* headlong.

If it make thee *merry*, it is but in ſhort time after to *afflict* thee the more.

S. Bern. *Extrema gaudia luctus occupat.*

Si ſpes nobis in vita non eſſet relicta quam de vita futura concipimus, non multi hic mundus ab inferno diſtaret.

If we had not here ſome hope left to us which we conceive of the felicity of the life to come, there were little difference between this World, and Hell it ſelf.

Therefore (to end this firſt point) *love* it not: for *he which loves it, hath not the* 1 Joh. 2. 15 *love of God in him.*

Col. 3. 2. *But ſettle your affections on high, on God alone*, in whoſe *ſervice* conſiſts *true happineſs.*

No *Creature* can be fully at *reſt*, till it attain to the *end* for which it was *created*. But is *reſtleſs* till then. Now *God* is the *object* of Mans *happineſs*, and the end of his *felicity.*

Nothing can ſatisfie Mans heart, but

God

God, nor can it be at *rest*, (though it poſſeſs the whole *world*) till it return to him. The *nearer* to *him* the *quieter*.

No Man hath perfect *bleſſedneſs* in this World.

Vanitas vanitatum & omnia vanitas, ſaid *Solomon*, who had his hearts deſire as much as any. Eccl. 1. 2.

Uſquequo filii hominum? How long will ye have *pleaſure in vanity*, in the things of *this life*, *follow lies*, in the falſe *appearance* of them. Pſa. 4. 1.

The World is a *Hypocrite*, covers his defects.

It is a *Harlot* that beats her Lovers out of doors, when their money is ſpent.

I will conclude with St. *Auguſtine*, *Mare terras, & omnia percurre. ſortare universa, & ubique miſer eris, niſi ad Deum refugeris.*

Travel over ſea and land, and ſearch all places, yet ſhalt thou be miſerable and wretched every where, except thou have recourſe to God.

And in *Gods ſervice* all good is to be found:

If thou deſire *profit*:

Eye hath not ſeen, &c. *what God hath prepared for them that love him.* 1 Cor. 2. 9.

If *length of days*:

Length of days is in his right hand. Pro. 3. 16.

If

If *pleasures*:
Pleasures for evermore.
If *honour*:

Psa.112.6 *The Just shall be had in everlasting remembrance.*
Them that honour me, I will honour.

119.1. *Blessed therefore are they which are undefiled in the way, and walk in the Law of God.*

119.2. *Blessed are they which keep his Testimonies, and seek after him with their whole heart.*

II. The second part of Gods service in general is, *To avoid that which he forbiddeth*, that is, *Sin.*

The definition whereof, and how it cometh, you shall have out of St. *Gregory.*

All sin is committed *gradatim*, byt hree degrees.

1. By *suggestion* of the *Devil.*
2. By *Delight* of the *Flesh.*
3. By *consent* of the *Spirit.*

1. For when the malicious *Spirit* suggesteth *sin* in the mind of Man, if no *delight* in it follow, *sin* is no way acted.

2. But when the *flesh* beginneth to *delight* in it, the *sin* is begun to be in the *birth.*

3. Then, if a Man descend to *consent*

upon

upon deliberation, then it is plain that *ſin* is committed.

So that in the *ſuggeſtion* is the *ſeed*, in the *delight* is the *nouriſhment*, and in the *conſent* is the full *accompliſhment*.

Now as *vertue* and *goodneſs* is for divers reſpects to be followed: ſo *ſin* is to be avoided for many reaſons:

Becauſe *God* hateth *ſin* and *ſinners*. 1.

The *Pſalmiſt* calleth *ſinners Gods Enemies*. Pſa.37.20

The ungodly and his ungodlineſs are both hated alike of God. Wiſ.14.9.

Your iniquities have ſeparated you from God. Jer.5. Iſa.59.2.

His *hate may appear* by the *continuance* of it.

He viſiteth the wickedneſs of the fathers upon the children, in the third and fourth generation. Num.14. 18. Exo.34.7. 20.5.

Seeing thou haſt forgotten the Law of thy God, I will alſo forget thy Children Hoſ.4.6.

2. By *with-holding* good things from them.

I will hide my face from them. Deut.32. 20.

I will take away the hedge of my Vineyard. Iſa.5.5.

I will not feed you. Zac.11.9.

I will be to Ephraim as a Moth. Hoſ.5.12.

3. By the *ſevere puniſhment* of offenders from time to time.

Who gave Jacob for a ſpoil, and Iſrael to Iſa.42.14.

the

the robbers? Did not the Lord, because we have sinned against him?

Gen. 3. *For sin God drove our first Parents out of Paradise.*

The Angels from Heaven.

19. *Sodom and Gomorrha was consumed by fire.*

7. *The whole world by Deluge.*

God drowned Pharoah and the Egyptians.

Num. 16. *Destroyed Korah, Dathan, and Abiram.*

Levit. 10. *The two Sons of Aaron, and of Heli.*

1 Sam. 4. *Ananias and Saphira.*

Acts 5. *Jerusalem his own City*; and of six hun-

Luc. 23. dred thousand which went out of *Egypt* only two came into the Land of *Promise.*

2. Because God heareth not the Prayers of the Wicked.

Isa. 1.15. *When they stretch out their hands, he will hide his eyes from them, and though they make many prayers, he will not hear them.*

Job 25.9. *God will not hear their cry, when trouble cometh upon them.*

Ps. 66. 16. *If I incline my heart unto wickedness, the Lord will not hear me.*

Job 35.12 *They shall cry, but he heareth not.*

Pro. 28.9 *He that turneth his Ear from hearing the Law, even his prayer shall be abominable.*

Your

Your ſins have hid his face from you, that he will not hear. Iſa. 59.2.

Thou haſt covered thy ſelf with a cloud, that our prayers ſhould not paſs thorow. Lam. 3.44

Though they cry in mine ears with a loud voice, yet will I not hear them. Ezek. 8.18

And therefore the hope of the wicked in Gods Mercy is vain, ſeeing he refuſeth to hear them.

Their hope is but like the duſt blown away with the wind.

Or a thin froth driven away with a ſtorm.

Or a ſmoke diſperſed with a tempeſt.

Or a gueſt that tarrieth but a day.

3. Becauſe the Wicked live in bondage, in ſlavery to Sin.

For Sin is a Tyrant, tyrannizeth over his followers. He that committeth *ſin*, is a *Servant to Sin*.

To the *Inſtigators* of it,

The { *World.* *Fleſh.* *Devil.*

And the Fleſh ſerveth the two other by Senſuality, *Appetitus Senſitivus*.

By which the wicked (as the Apoſtle ſaith) *are ſold under ſin*, as ſlaves in a fair. And this made *Solomon* infatuated with his Concubines.

It

It infatuates the *Adulterer* with his *Adultery*, the *Covetous* with his *Riches*, the *Ambitious* with his *Honour*, the *Voluptu-*
2 Sam. 13. *ous* with his *Pleasures*. It made *Amnon* commit *Incest*.

And this cometh by *privation* of *Grace*, which should bridle their *Affections*, and by letting loose their *Appetites*, which are

like { *Devouring Beasts.* / *Blood-suckers.* / *The Pit unsatiable.*

Because they are in continual trouble, *like the raging Sea that cannot rest, whose*
Isa. 57. 20. *waters cast up mire and dirt.*

There is no peace to them.

1. Their passions are *concupiscible* and *irascible*.

If the *first* cannot obtain what it would, the other is troubled, and by these two the whole man is disquieted.

From whence are wars and contentions amongst you? Are they not hence, Even of your own Concupiscences, which fight
Jam. 4. 1, 2. *in your Members: For ye lust and have not.*

2. No peace in their *consciences*.

Conscientia Improborum improbis ipsis adversatur; The Conscience of the wicked is even an Adversary to the Wicked himself.

An

An evil Conſcience makes men fear *ſhadows*, where no fear is.

Mala Conſcientia terret vel audaciſſimum; An evil Conſcience is terrible even to the boldeſt and hardieſt man.

The wicked flee where none purſueth. Pro. 28. 1.

The ſound of fear is in his ears. Job 15. 21.

Timor Divina diſpenſatione malos comitatur.

They have five thorns pricking them.

1. The *enormity* of their *ſin*.
2. The *offence* done to others, crying like *Abels* Blood.
3. The *infamy* which followeth *ſin*.
4. The *offence* to God.
5. The *fear* of *puniſhment*.

Tell me not (ſaith a Father) *of a wicked man, which fareth deliciouſly, is apparelled coſtly, is wealthy in ſubſtance; but diſcover his Conſcience, and there thou ſhalt find fears, tempeſts, and troubles, arraigning and executing himſelf, when none but God and his own Conſcience know his own deeds.* S. Chryſoſt.

Who hath reſiſted God, and hath peace?

Thou, O Lord, (ſaith another) *haſt ſo appointed, that the diſordered Soul ſhould be his own Tormentor.* S. Auguſt.

What greater puniſhment (ſaith a third) *than the wound of Conſcience, which is more to be ſhunned than death or baniſhment?* S. Ambr.

S. Isidor. *A man may avoid all things* (saith fourth) *but his own heart; from himse he cannot flee; whereſoever he goeth, t guilt of Conſcience followeth.*

His Conſcience is ever in pain.

3. *No peace in this world.*

In regard of the terrour of Conſc ence, as is ſaid.

Of the infamy they receive by it.

Of the fear of the pains deſerved.

Of the loſs of temporal bleſſings.

4. *They are without aid or comfort fr God.*

Afflictions find them unarmed, u provided to withſtand them.

They have no footing to ſtay the no hand to help them, nor no Pilot guide them: But they are ſwallowed the Sea of Tribulations.

So that while the *Good rejoyce*, th *mourn.*

While they *walk dry*, theſe are *dro ned.*

And while they *praiſe* God, th *blaſpheme.*

By the ſame *fire of tribulation*, T *Gold* (the *Juſt*) is *tried*, and the *Stu ble* (the *Wicked*) is *conſumed.*

The *Red Sea* drowned the *Egyptia* and ſaved the *Iſraelites.*

Laſt

Laſtly, The *End* of the *Wicked* is miſerable. 5.

Their miſeries do but begin in this World.

And in their death they are Heirs to Serpents, Beaſts and VVorms. Eccl. 10. 12

They periſh as if they had never been. 44. 9.

Horrible is the end of the wicked. Wiſd. 3. 16

Evil in loſs of the world, their delight.

VVorſe in the Separation of Body and Soul.

VVorſt in the Judgment of both.

Evil in the pains of the Body, in the fears of the Mind, in the afflictions for loſs of temporal things, in the afflictions for want of internal Grace, in the horror of the Grave, in the remembrance of ſin committed, in the fear to render an account, in the terror in Conſcience, in the terror for the ſentence, in the grief for loſs of time of repentance, and evil in the grief for ill-ſpending it.

When they look back, they conſider a ſhort life ill ſpent.

When forward, a long time to ſuffer for it.

They grieve for loſing the joy of Eternity for miſ-ſpending *that time* they had to get it, for changing ſuch *unſpeakable joys*, for ſuch *tranſitory pleaſures*.

Their

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Their worm never dieth, but gnaw
and vexeth for ever.

S. Isidore. Dost thou desire then never to be sa
Live well: for a secure Conscience p
seth over sorrow lightly, and a goo
life hath joy ever attending it.

To sum up all,

Consider the *Motives* which persua
us to his Service, in doing that which
good.

1. Whereby we have peace with G
our Selves, our Consciences.

2. The Comforts in the *Holy Gh*
who assisteth the good with faith, to a
here to Gods Promises.

With Hope, to expect the Rewar
Love to GOD, Obedience to his Pr
cepts, Humility in their Actions, Pa
ence in Tribulation.

3. Gods readiness to hear their Pra
ers.

4. Their comfortable end.

Then the facility, profit, and pleasu
to do well.

By a love to Goodness, and hate to t
World,

Because it is { *Transitory.* *Miserable.* *Sinful.* *Deceitful.*

Et ſervite Domino in lætitia. Pſ.100.1.

Draw near to him with a pure heart in Heb.10.22
ſurance of Faith, our hearts being pure
om an evil Conſcience.

And conſider the Reaſons why we 2.
ould deteſt ſin.

1. For Gods hate to the Wicked.
2. For Gods rejecting their Prayers.
3. The bondage of the ungodly.
4. Their troubles in the paſſions of the
ind, their Conſciences in this World,
ithout comfort from God.
5. Their miſerable end.

Et ſervite Domino in Timore.

Walk after God, and fear him. Pſal.2.11.
Deut.13.4

That thou mayſt go boldly to the Throne Heb.4.11
Grace: Find Mercy: And receive help 16.
time of need.

A General Exhortation to PRAYER.

OF all the parts of Gods S ivi *Prayer* justly challengeth the f place: for inasmuch as the best of G children are subject to many infirmit and even *the just man falleth seven tim day*, and that mans life (by reason of is exposed to many dangers, troubles, afflictions, it therefore behoveth us m and concerneth us near, to seek out s remedy, as well to strengthen our s from the assaults of our several Enem that (as much as flesh and blood will mit) we *fall not*; as to raise us a when we are cast down and dejected ther by the sight of our sins, or the cr and afflictions of this life. And in distress, what course shall we think to relieve us, or what means shal find to aid and succour us?

In regard of GOD's Precepts. Certainly none other better than which God himself of his goodness prescribed and commended unto us by his word hath commanded us to recourse unto, whensoever we sh thus afflicted, namely, *Prayer*.

Call upon me (ſaith he) *in the day of trouble.* Pſal. 50. 15

Come unto me (ſaith Chriſt) *all ye that labour and are heavy laden.* Mat. 11. 28

Seek ye the Lord (ſaith the Prophet) *and call upon him.* Iſa. 55. 6.

Is any afflicted, (ſaith he by the Apoſtle) *let him pray.* Jam. 5. 13.

Be inſtant in prayer. 1 Theſ. 5. 17

Continue in Prayer. Col. 4. 2.

And the better to ſtir us to this duty, God hath added to this Precept a *Promiſe* alſo, that we ſhall not looſe our labours, or pray to him in vain, for *no ſooner ſhall we ask, but he will give*: no ſooner *call*, but he will anſwer and deliver. Nay, more, for if God perceive but our inclination to pray to him, he will prevent us and before the Petition is gone out of our mouths, *before we call, he will anſwer; and while we are ſpeaking, he will hear.* We may with confidence build upon it, that either he will give what we ask, or that which ſhall be more profitable to us. *His Promiſe.* Mat. 7. 7. Joh. 16. 23 Pſa. 91. 15 Iſa. 65. 24.

And as we have this *Precept* and *Promiſe* to provoke us to pray to him: So have we the Example (not only of all the Saints of God, but) of Chriſt Jeſus himſelf: who (while he was converſant in the fleſh upon earth, though he were *Example of Chriſt.* Mat. 14. 23 26. 39. Joh. 11. 47 Mat. 1. 25

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wholly without ſpot or blemiſh, whol innocent, immaculate, and needing n thing, yet) often and earneſtly praye for our imitation.

The Neceſſity. Among all the Evangelical *Precepts* *Counſels*, there is not any one duty up which our *Saviour* more earneſtly be eth, or to which with more fervency inviteth his Apoſtles or Diſciples, th this of Prayer. The neceſſity where he enforceth (among other places of Sc pture) by the Parable of the unjuſt Ju and the poor importunate Widow.

And indeed, Mans nature ever ſi the fall of *Adam*, being become earth carnal, and wretched, it cannot k Gods Law, which is ſpiritual. *Ego* Ro.7.14. *nalis ſum*, ſaith the Apoſtle.

Again, as long as we live in this *val miſery*, we being compaſſed with *ca* tentations, and afflictions, have no ot means to free our ſelves from them, t to beg at the *gates of Gods mercy*, (*mendicus ſum, & pauper, I am poor & n ſaith the Pſalmiſt*) either for *grace, fav* and *remiſſion of ſins*, or *the mortificati* our *affections*, *ſpiritual comfort*, or la for *ſupply* of temporal bleſſings.

Neither can any ſo well conceive *neceſſity* of this duty, as they who (by *illumination* of *Gods Spirit*) ſee the m

able condition they are brought into, by
eaſon of ſin. And what would become
f *miſerable Man*, if this help were want-
ng, but being carnal, be wholly tranſ-
rmed into fleſh? The contrary effect
hereto, Prayer worketh in us; for it e-
vateth us from earthly to heavenly
oughts, whereby the heat and affecti-
ns of the fleſh are cooled and quenched;
ayer being as the refreſhing of the *lungs*
the heat of the heart, without which
an could not ſubſiſt.

But admit there were no neceſſity im- *The Dig-*
ſed on us to pray, yet the *dignity* and *nity.*
nour we receive by Prayer ſhould incite
to it: for *Prayer* (as a Father well *Ephr.*
th) is a *familiar conference with God.*
it, we talk with him (as it were) *face*
face. By other of his graces (as in the
ord and Sacraments) he vouchſafeth
ſpeak to us, by this we have acceſs
ſpeak to him, for what we ſtand in
d of. And what greater *dignity*, what
ater *priviledge* can be afforded to *poor*
ul *Creatures* (duſt and aſhes as we are)
n familiarly to talk with ſo great and
verful a GOD, and to have dai-
ſo free and eaſie Admittance to
Preſence, to manifeſt our Neceſſities
him, and to crave his Supply and
our? nay more, to *become* his *houſhold.*

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ſervants, (the Church being called his Houſe) a favour, which King *David* eſteemed the fruition of *one day*, more than a *thouſand* elſewhere.

Benefit. Then, if we conſider the *Profit* which ariſeth by the performance of this duty we ſhall be the eaſilier perſwaded to undertake it: for if nothing elſe quicken us, yet matter of benefit doth uſually work with us. And aſſuredly, the benefit which ariſeth by it, is, and ever hath been great; for by *Prayer* we do not only obtain of God all good things pertaining to the ſuſtentation of this life, (or the neceſſaries thereof) and the life to come, (as the gifts and graces of the holy Spirit) but we alſo prevent and remove by it, all the dangers and evils both lives: as the loſſes and perils incident to this life, and the puniſhment due to our ſins hereafter. *Prayer* enlighteneth, purgeth, and comforteth; maketh tribulations ſeem light, breeds fervency, begets confidence in Gods mercy, and overcometh all Tentations. Take away, and take the *Sun* out of the world, for without it we wander in *darkneſs*. With what Medicines did the Saints heal incurable Diſeaſes, caſt out Devils, raiſe the Dead to Life, tame wild Beaſts, quench the force of fire, nay change

course of the Elements, and Powers of Heaven, but by Prayer? What should I say more? By it we may do *all things*, without it nothing.

If you please, you may take a short view of the wonderful effects which have been wrought, and the benefits which have been obtained, and the punishments which have been averted in former times, when recourse was had to God by *Prayer*.

The Jews	Overcame	*The Amalekites*	Exod. 17.
Samuel		*The Philistims.*	1 Sam 7.
Judith		*Holofernes.*	Judith 13
The Reubenites		*The Agarens.*	1Chr. 5. 20.
Asa		*The Ethiopians*	2Chr. 14.
Jehosaphat		*The Ammonites*	20.
Ezechias.		*Sennacherib.*	2King. 19. 15.

Manasses was restored to his Kingdom.	2 Chr. 33. 15
it *Hanna became fruitful.*	1 Sam. 1. 9
Elias obtained fire from Heaven, as also *rain and fair weather.*	1 King. 18 James 5.

The rebellious Jews	Escaped	*Punishment.*	Exod. 32. Num. 21. 7
The Ninivites		*Destruction.*	Jonas 3.
Ezechias		*Death.*	2King. 20.
The three Children		*The fiery Furnace*	Dan. 3.

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Dan. 6.	By it	*Daniel*	Escaped	*The Lions.*
Jonas 2.		*Jonas*		*The Whale.*
Mat. 8. 25.		*The Disciples.*		*Drowning.*
Acts 12.		*Peter*		*Bonds.*
Acts 16.		*Paul & Silas.*		*Imprisonment.*

2 Sam. 24.	By it	*David stayed the Pestilence.*
Luc. 12.		*The Lepers were cleansed.*
Mat. 8.		*The Centurions Servant was hea*
Mat. 9. 30.		*The blind received sight.*

Luc. 18.	*The Womans Daughter*	*Were delivered from*
Mat. 15. 17	*The Mans Son*	*Devil.*
Acts 28.	*The Sick were made whole.*	
1 Kings 18	*The Widow of Sarepta's Son*	*Were re*
2 Kings 14	*The Shunamites Son*	
Mat. 9.	*The Rulers Daughter*	*ved.*
Acts 7.	*Dorcas*	

Luc. 18.	By it	*The Publican*	obtained	*Remission of sin*
23.		*The Thief*		*Paradise.*
Acts 7.		*S. Stephen*		*Heaven.*

And lastly, That it is the surest re dy to the Godly in time of afflict appeareth by our Saviours example, (when he was in such straights that said, *Undequaque tristis anima mea,* Mat. 26. 36. *ad mortem, My soul is exceeding sorrow even unto death*) went aside, and 14. 34. thrice on his face, and prayed, war his sleepy Disciples to do the like.

N

Now seeing that for these respects, pray we must, in the next place we are to consider, *How Prayer is to be made*, that it turn not to sin. *Directions how to pray.*

First, *Prayer* must be made *to GOD*, and to none other. 1. *To God only.*

1. Because God hath so commanded. For Prayer is a part of his Service and Worship, and his *Service and Glory he will impart to none else. Him only shalt thou serve.* And *whatsoever you shall ask of my Father*, not of Angels, Saints, or the like. Deut. 9 13 Mat. 4. 10 Joh. 19. 23 4. 21.

2. In regard of his Glory and Majesty, wherein he excelleth all others, and ought therefore above all, to be prayed unto. Psal. 24. 8 96. 6. 99. 2. 104. 1. Luc 11. 13

3. In regard of his singular Knowledge, for he knoweth our necessities better than we our selves. Isa. 40. 12, 13 Psa. 66. 7. Psa. 17. 6. 18. 6. 103.

4. In regard of his Power and Ability to help us.

5. In regard of his willingness and readiness to relieve us. Isa. 46. 4. a 1 Sam. 1. 15

6. In respect of the practice of all the Saints, and of Christ himself. b Psal. 25. 1.

Of a *Hanna*, of b *David*, of the c *Saints*, of d *Christ*. 73. 25 5. 1. 77. 1.

7. In regard of the *absurdity* in *praying* to those which cannot help themselves much. c Ps. 22. 4. d Mat. 14. 23.

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much leſs us. For to which of the Saints or Angels can be properly ſaid, *Our Father which art in Heaven*, or *Hallowed be thy Name?* &c. But to GOD alone is this ſervice to be done: for he only ſaveth us, and *beſides him is no Saviour.*

Iſa. 43.11 45.5

In Chriſt. And all this muſt be done in *Chriſt Jeſus*, without whom, though *Moſes* and *Samuel* ſhould intercede, yet God would not pardon, but deſtroy: for as no work of Devotion can be acceptable to God without Him, ſo our ſins are ſo odious, that except our Prayers be offered by the Mediation of *Chriſt Jeſus*, they will never be accepted by God.

We have an high Prieſt, that is paſſed in-
Heb. 4.14. *to the Heavens, Jeſus the Son of God*, &c.

2. *In Faith* Secondly, Our *Prayers* ought to be made in faith, for *whatſoever is not of faith, is ſin*; and whoſoever deſireth to have good ſucceſs in his Prayers, ought to believe, and not to pray waveringly. This Faith makes our Prayers acceptable: for (Prayer being the teſtimony of our Faith) how will our Faith appear, if we doubt in our Prayers? *Si fides deficit ora-*
S. Auguſt. tio perit. Our Saviour ſaid to the Petitioner for his deaf and dumb Son, *If thou*
Mat. 9.23. *canſt believe, all things are poſſible to him that believeth*: And to his *Diſciples*, *All things*

things whatsoever you shall ask in prayer believing, ye shall receive: Which Lesson St. *James* also teacheth, *If any man lack wisdom, let him ask of God,* &c. *But let him ask in Faith.* St. *John* saith, *This is the confidence we have in him, that if we ask any thing according to his will, he heareth us* St. *Paul* also biddeth us, *Come with the same confidence, that we may obtain mercy.* Jam. 1. 5, 6. 1 Joh. 5. 14. Heb. 4. 16.

Thirdly, Again, as *Faith* is the foundation of all Vertues required in Prayer, so *Hope*, certain and assured, is to be fixed and settled in us, (when we pray) that God will perform the Promises which he hath made, and that he will hear and grant those things which we shall desire, according to his will; for the Devil is apt to perswade us, that our Prayers are in vain, either because God regardeth them not, or that it is needless to pray to him, who knoweth before what we want, or that (whether we pray or not) all things shall come to pass as God hath decreed, and in these respects, that there is no profit in our Prayers. All which are but illusions, and clearly against the Rule of Truth, and Practice of the Saints: *In te sperarerunt*, saith *David*, *Our Fathers hoped in thee, they trusted in thee, and thou didst deliver them.* The *Reubenites* cried 3. *In Hope.* Psal. 22. 4.

to

to God in battel, and he was intreated of
1 Chr. 5. 20. *them, because they put their trust in him.*

Indeed as St. *Bernard* saith, a sinners Prayers are hindred *two* ways, either with too little, or too much light: He hath no light, which neither seeth nor confesseth his sins; and he too much, which seeing them, despaireth of Gods mercy. Neither of these can be said to pray: how then? The sinner ought so to temper his light, that he may not only see and confess his sins, but pray that they may, and hope that they will be forgiven. For it is in *Prayer*, as in *Repentance*, *Nemo potest agere pœnitentiam, qui non speravit indulgentiam*: *No man can truly repent, that hath no hope of pardon for that he repenteth of*: And none can be said to pray well, who hopeth not of Gods favour, in that for which he petitioneth.

4. *In Charity.* Gal. 5. 22. And that our Prayers may the better ascend, they are to put on the Wings of *Charity*, which is one of the fruits of the holy *Spirit*: for without this quality, our prayers will prove cold, heavy, and lumpish; and will return empty unto us. This Charity is two fold; first, towards God; secondly, towards our Neighbor.

1. *Towards God*, in keeping his Commandments; for our Saviour saith, *He that*

hat keepeth my Commandments, is he that Joh. 14.
loveth me: and the Apoſtle ſaith, *We re-* 21, 23.
ceive of him, becauſe we keep his Command- 1 Joh. 3. 22.
ments; that is, we love him ſo, that we
are loth to offend him.

2. *Towards our Neighbour*, which *Cha-*
rity is alſo manifeſted two ways.

1. In forgiving all injuries received
from him, or by his means, after our Sa-
viours Rule, *When you ſtand praying, for-* Mat. 11.
give, if you have ought againſt any; *that* 25.
your Father alſo, which is in heaven, may
forgive you your treſpaſſes. And again, *If* 6. 14, 15.
you forgive men their treſpaſſes, your hea-
venly Father will alſo forgive you: But if
you forgive not men their treſpaſſes, nei-
ther will your Father forgive your treſ-
paſſes.

2. Secondly In praying for his *wants*,
and ſupplying them to our powers, ac-
cording to Saint *James* Direction, *Pray* Jam. 5. 16.
for one another. And to Saint *Pauls*, *I*
exhort that firſt Prayers, &c. *be made for* 1 Tim. 1. 1.
all men. And to encourage us to relieve
them, our Saviour pronounceth a Bleſ-
ſing to all that are charitable in that kind,
Bleſſed are the merciful, for they ſhall ob- Mat. 5. 7.
tain mercy.

So that by this we may plainly ſee,
that if we be uncharitable, our Prayers
will be barren and unfruitful.

Fifthly,

5. *In Humility.* Fifthly, *Humility* must accompa
theſe former Vertues. We muſt acknow
ledge our ſelves unworthy to receive a
thing; we are not to arrogate any thi
for any merit of our own, but confe
that we are nought but duſt, pollutio
and a Maſs of Corruption; that w
brought nothing into this World, n
have gathered any thing therein, but u
Gen. 32. 10. cleanneſs. We muſt ſay with *Jacob*, *M
nor ſum Domine omnibus tuis beneficiis,
am not worthy of the leaſt of all thy Me
Luk. 18. cies*: And with the Publican (whom o
Saviour commended to us for a Patter
deny our own unworthineſs to deſer
any favour. Which *Humility* of his (
appeareth by that *ſtory* or *parable*) ma
his Prayer more acceptable to God, th
the vaunting and boaſting of the pro
Pſ. 51. 17. Phariſee. And *David* ſaith, *A b
ken and contrite heart, O God, thou wilt
Eccl. 35. 17 deſpiſe*. And the *Son of Syrach*, *The pra
of the Humble pierceth the Clouds*. A
Luc. 1. 52. laſtly, the Virgin *Mary*, *He hath exalt
the Humble and Meek*.

This *Humility* is likewiſe two-fol

1. Of the *Spirit*.
2. Of the *Body*.

1. For by the *firſt*, we acknowledge t
impurity of our Souls, and confeſs o
ſelv

elves wicked, miserable and wretched in ur own eyes, and that our strength is ot worth the boasting of; which kind r manner of prayer hath ever wrought ffectually with God The Prophet *Isaiah* witnesseth it, *To this man I look, even to* Isa.66. 2. *im that is poor, and of a contrite spirit.* And he Psalmist testifieth how propense and ropitious God is to such kind of Petitioners.

The Lord is nigh to them that are of a con- *rite heart, and will save such as are of an* Ps. 34.17. *umble Spirit.*

And the blessed Virgin acknowledgeth hat she found the fruits of her Humili-, *He hath regarded the lowliness of his handmaiden.* Luc.1.48.

Secondly, We are to use an outward sture, answerable to our inward Deotion: We must manifest our *Humility*, y a reverend posture of the Body too. OD is as well Creator of the Body which is the Souls Temple) as of the oul; and therefore expecteth to be houred by both. And as it is not to be nied, that the inward Affections are to e regarded in the prime place, yet it ill not be unnecessary to observe with hat postures the holy men in sacred tory poured out their Petitions. *Abra-m* (speaking to God) *fell on his face and*

bowed

1 Kings 8. *bowed to the ground. Solomon* at the D
22. dication of the *Temple, stood before t*
Lu.18.13. *Lord, and spread forth his hands to heav*
Ex.17.11. The *Publican stood and smote his brest. M*
Dan.6.10. *ses held up his hands to Heaven. Dani*
Act.7.60. *Stephen, Peter and Paul kneeled. Da*
9.40. *kneeled, and lifted up his eyes.* Lastl
Psal.95.6. our Saviour Christ (every one of who
Mat. 26. actions ought to be a Rule to us) som
39. times *fell on his Face*, sometimes *kne*
Lu.22.41 *led*, and sometimes *lifted up his Eye*
Joh.11.41 *when he prayed.*

Not that Gods Worship is absolute or *universally* tied to these outward *Cer monies*, but that they serve to stir up th inward *intentions* and *affections*; for whi we *kneel*, and lift up our *eyes* and *hands* *Heaven*, we shew our *humility*, and *decla* our ardent *desire* and *confidence*, that a our aid & help we expect from *God*, an none else. Therefore, the acts of *humili tion*, of *casting dust on their heads*, *putti on sackcloth*, *rending of Garments*, mentio ned in holy Writ, are there set down to n other purpose, but to make their *humili* that used them appear, and to be a *patte* for us in after times. Neither is it witho reason that Man (being a *creature* consis ing of Body and Soul) should serve hi *Creator* with both, which makes us a pe fect *Holocaust* or *Sacrifice*.

An

And as we have yielded our members servants to uncleanneſs, and to iniquity unto iniquity: ſo we ſhould yield our members ſervants to righteouſneſs, unto holineſs. Ro.6.19.

And to this reverend geſture of the *body* muſt be added the *uncovering of the head.* Our heads muſt be bare, and we muſt not pray ſo familiarly, as if we were ſpeaking to our Equals: for the higher and more eminent the Perſon is whom we petition, the more reverend and ſubmiſs ought our behaviour to be to him in our Petitions. 1Cor.ii.4.

In perſeverance.

In the next place we muſt reſolve with our ſelves, not to be impatient of delays, (as we call them) if God ſeem not to hear us preſently. But we muſt pray with perſeverance. Our Saviour himſelf, (immediately after he had preſcribed to his Diſciples that abſolute form of prayer) taught them alſo (and us in them) the effects of this vertue, by the example of the *Friend which came in the night to borrow Loaves.* And ſhortly after by that of the *Importunate Widow.* Which effects alſo *David* and the *Woman* of *Canaan* felt: Wherefore not without good reaſon did Saint *Paul* ſo often counſel this aſſiduity and fervency in prayer. Lu.11. 8. 18. Pſa.40.1. Mat.15.28. Col 4.2. 1Theſ.4.17

And

And though we make our *Conclusion* by *Events*, (which we usually take notice only by) that God is not *moved* by our *Prayers*, nor we *bettered* by them, we must resolve, that the fault is ours, and not Gods, for either we ask *things* not to be prayed for,

Or coldly, not intending what we desire.

Or not with due *reverence* and *patience*.

Or else GOD yieldeth not, either to inflame our *zeal*.

Or to set an edge on our *desires*.

Or to humble us,

Or to prove us by *adversity*, as well as by *prosperity*.

Or to try whether we serve him for our own ends, or his glory.

Or else the time is not come which he knoweth meetest to *grant* what we *pray* for.

Elias being persecuted by *Jezabel*, pray-
1 Kin. 19. 4 ed that *God would take away his life*, which
2 Reg. 2. God granted not presently, yet afterward
11. *took him into Heaven.*

S Bern. *Deus multos non jam exaudiat ad voluntatem, sed paulo post ad salutem; God hears not many men presently according to their desire, but after a while he gives ear to them to their good and salvation.*

Therefore

Therefore we must not give over at the first, second, or third time. For no doubt, but he which said, *Ask and ye shall have*, will also give what he promised, when he thinketh expedient that we should receive it. Luc. 11. 9.

O tarry thou the Lords leisure, saith *David*. And let not us prescribe to God either time, place, or manner, but in all modesty, humility, patience, and perseverance, attend his good pleasure. Psa. 27. 14.

Three other *Qualities* there are, which seem to depend upon this last Vertue of *Perseverance*; for as the difficulty to *pray* aright, ariseth of three causes:

Fervency.
Diligence.
Attention.

1. The corruption of our nature depraved by sin.

2. Evil custom or habit, in suffering our hearts to wander when we are at our Devotions.

3. The malice of Satan, who (out of his inveterate hate to mankind) intangles our thoughts with other matters, when we should intend this Act.

The *remedies* therefore fit to oppose these, are,

1. A *fervent* desire to the *action* for what we *zealously affect*, we *soonest compass*.

2. *That we be diligent* and couragious to overcome all *difficulties*; for as all *Creatures*

tures have a *concupiſcible* nature, to obtain things neceſſary to preſervation, ſo have they an *iraſcible*, to reſiſt all obſtacles which may be to their detriment. It muſt not be with us, as with the Sluggard, *Vult & non vult*, have a deſire to
Prov. 13. 4. it, for the Excellency, but give it over for the difficulty.

3. That we be attentive to what we are doing, and keep our hearts from vain and wandring cogitations, *Omni cuſtodia ſerva cor tuum, quia ex ipſo vita procedit*;
4. 23. *Keep thy heart with all diligence, for thereout cometh life*; for as our *heart is*, ſo will all the *actions* be which proceed from it.

For it is not a chill and cold perſeverance or expectation, that will ſerve our turns to prevail with God, but a fervent ſpirit to purſue the ſame. For *God* heareth not (at leaſt regardeth not) as not loud crying, long babling, or many tautologies, or repetitions, ſo neither cold, faint, and drowzie Prayers, (not intending or minding what we pray for) which proceed only from the lips: but it is the affection and zealous deſire of the Devout, mixed with ſighs, tears, and groans, not to
Ro. 8. 26. be uttered, which move and prevail with him. For God (being a Spirit) looketh to be worſhipped in ſpirit.

To

To which purpose it is, that our Saviour Christ adviseth us, *when we pray to enter into our Closets, and to shut the Door*; Mat. 6. 6. intimating to us thereby, that we (being alone and private) should cast away all publick, wandering, and worldly Thoughts, which trouble our Devotions, and hinder us from lifting up our hearts unto God, and wholly, fervently, and considerately, bend our Thoughts and desires unto him. And these retired Soliloquies, and private Meditations and Conferences between God and our Souls, and between our Selves and our Souls, have ever been much approved by the Ancients *Our Prayers* (saith an Ancient Father) *ought to be in such a manner as Hanna's was. She wept and prayed, and her Lips only were perceived to move. Let every one hear this, and imitate it; especially they, who with extreme babling, without all modesty, yet with loudness of Voice, make their Prayers. Let us therefore pray with sighs and groans: But withal taking heed (as much as we can, with Gods assistance, and our own endeavours) that in the time of our prayers no extravagant thought steal upon us, lest happily we have one thing in our hearts, and another in our tongues.* Ephr. Syr. 1 Sam. 1.

And

And to this purpose also speaketh S

Basil serm. in Martyr. Iulittam. Basil, *All our prayers ought to be made, n in syllables, but in the hearty affection of t soul.* For how do, or can we think that God will give us that for which w Pray, when by our behaviour and g sture, our faint and weak sollicitation, w seem to him, that either we do not wa what we pray for, or, that he will upo every slight and cold motion, be pe swaded to give us what we desire? C how can we expect to be heard of Go when we our selves (not being seriou in our Devotions, but diverted with o ther phantasies) hear not, nor kno what we do petition for? The wise m therefore, gives us good and wholesom

Eccl. 18. 23. Counsel in this matter, *Before thou pra est, prepare thy self, and be not as one th tempteth the Lord.*

Our prayers therefore must not pr ceed from the lips only; for no man c assure himself that God heareth his pra ers, who is so careless, and his though so wandring, that he knoweth not him self what he prayeth for.

Of the Time and Place for PRAYER.

TAke a little taſte of the Time *when*, and the Place *where* our Prayers are to be offered up to GOD. *The Time*

For the time in general, the Places before-named do and may direct us. *Pray without ceaſing*, *Continue in Prayer*, and *Pray always*. More particularly, *Twice a day* (that is, Morning and Evening) *the Sacrifices were to be made*. *David* prayed *thrice*, *In the Evening*, *Morning*, *and at Noon-day*: And *ſeven times in a day*. *Daniel prayd thrice*. *In the morning before day* [a] *Chriſt prayed*. *David prayed* [b] *early*. [c] *Thee Apoſtles at the third hour of the day*. [d] At the *ſixth hour*. The [e] *ninth hour*. And *David at* [f] *midnight*.

1 Theſ. 5. 17. Col. 4. 3. Eph. 6. 18. Lu. 11. 1 Nu. 28. 3. Pſ. 55. 18. 119. 164 Dan. 6. 10 a Mar. 1. 35. b Pſa. 63. 1 c Act. 2. 15 d 10. 9. e 3. 1. f Pſ. 119. 62

For the Place: *In all* [g] *places*, ſaith God. *Every where*, ſaith [h] S. *Paul*. Chriſt prayed in [i] the *deſart*, on a [k] *mountain*, in [l] the *garden*. *Iſaac* [m] in the *field*. [n] *Peter* prayed on the Houſe-top, or Tarris. [o] *In the Congregation*, ſaith *David*. To the Temple went [p] S *Peter*, S. *John*, and [q] S. *Paul*. And Chriſt bids us when we would be *private* in *prayer*, and not be moleſted, *to go to our* [r] *Cloſets*. So that it appeareth, that there is no Time nor Place unſeaſonable, *The Place*

g Ex. 20. 24 h 1 Tim. 2. 8 i Mat 1. 35 k Mat. 14. 23. l Mat. 26. 36. m Ge. 24. 63 n Act 10. o Pſ. 111. 1 p Act. 3. 1. q 22. 17 r Mat. 6. 6.

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nable to offer up our Prayers unto God as occasion shall be offered, though the chief place for private Prayer is our *Closet*, and for publick the *Temple*, where one may stir up another by example, and where we ought to make *Publick Confession* of our *Faith*, and give *Publick Thanks* for GOD's *Benefits*.

How to Pray aright.

To Pray aright. But it may come to pass (though we be prepared and fitted with all the former circumstances) that we may pray and not be heard, (if in the last place) we do not carefully consider to pray for those things, which are fit and requisite for God to give, and for us to receive. For as St. *James* saith, *Many times we ask* Jam. 4.3. *and receive not, because we ask amiss.* For our better instruction therefore, we are to consider, that there be two sorts of Blessings to be required of God: first, Spiritual; secondly, Temporal.

Spiritual Blessings. 1. The first part pertains to Gods own honour, and the good of our own Souls; as *Faith*, *Hope*, *Charity*, *Thankful Hearts*, *Remission of Sins*, and other of the same kind, which are meerly spiritual and heavenly. And these Blessings we may, (without

(without doubt) ſafely and confidently beg at Gods hands, and he will not deny them.

2. The ſecond are *temporal* and indifferent; as, *Riches*, *Honour*, *Health*, *Peace*, *Seaſonable Times*, *Children*, and the like. And theſe are not to be prayed for, but (according to Chriſts Pattern of Prayer) with *Thy Will be done*; or (according to Chriſts *practice*) with a *Not as I will, but as thou wilt*; or with the Leper in the Goſpel, *Lord if thou wilt, thou canſt make me clean.* *Temporal.* Mat. 6. 10. 26. 39. 8. 2.

St. *Bernard* diſpoſeth theſe into three heads: two, for Bleſſings of this Life, for the Body and Soul; and the third for the Life to come; & in praying for theſe, he giveth three Cautions, with his Reaſons: Firſt, That our Prayer for Temporal Bleſſings, which the Body wanteth, be reſtrained to things needful; becauſe many times we pray for things ſuperfluous, to ſatisfie our pleaſures. Secondly, That our Petition for the Graces of the Soul, be free from impurity; becauſe we oftentimes deſire to have them for oſtentation. Thirdly, That our requeſt for the bleſſing of Eternal Life, be in all humility; becauſe many require it at Gods hands, as preſuming upon their own merits. *S. Bern. ſerm. 5. in quadrag.*

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Our Prayers being thus qualified, b
ing preferred only to GOD, in Faith
Hope, Charity, with GOD and o
Neighbour, Humility of Body an
Soul, Perseverance, Fervency of Spir
our Souls and Bodies attending to wh
we pray for, and in due time and plac
praying aright, both for Temporal an
Spiritual Blessings, we shall (no doub
by the mercy of GOD, through t
Mediation, Intercession, and Merits
Jesus Christ, obtain (in his good tim
all things which shall be needful and e
pedient for us.

Prayer divided into parts.

DEvotions and *Prayers*, are eit
private or publick.

1. Private Prayers are, whereby e
ry particular man prayeth to God
those things which he wanteth.
which kind of Devotion we ought at
times to exercise our selves, becaus
all times we stand in need of Gods p
ticular assistance: and therefore we
tied or limited herein, neither to Ti
nor Place; for whether it be in the nig
or morning, mid-day, or evening
home or abroad, in the City or Co

try, in our Beds, or at our Work, if we call upon him faithfully, he will hear us.

2. Publick Prayers are, whereby the whole *Congregation* meet in a Place, dedicated to GOD's Honour, as well to praiſe his Name, as to pray for thoſe things which ſhall be needful. For although Chriſtians ought to pray privately, yet ought they not in the mean time to neglect the Publick Worſhip and Service of GOD in the Church. For from the beginning it was held and obſerved as a Duty required; and therefore, before the Erection and Dedication of Temples and Churches, the Patriarchs and holy Men erected Altars in certain places, where at ſet times of the day, they might offer Sacrifices and Publick Prayer to GOD. Ex. 29. 39. In the ſecond of *Joel*, you ſhall find Joel 2. a ſet and preſcribed Form of Prayer for the Miniſter to uſe, together with the place, and the Congregation that were to aſſiſt.

In the New Teſtament alſo, our Saviour Chriſt himſelf, (to encourage Mat. 18. 20 this Holy Duty of Publick Prayer) hath promiſed his Preſence amongſt thoſe that ſhall be aſſembled and gathered together after this manner.

Therefore whosoever shall neglect their *Publick Assemblies*, sheweth and discovereth thereby, how little he regardeth Christs company or presence.

These *Prayers* are also distinguished into these Parts:

I. *INVOCATION.*
II. *CONFESSION.*
III. *THANKSGIVING.*

1. *Invocation* consisteth of

1. *Petitions* for the good of our own { *Souls* / *Bodies* } in { *Spiritual* / *Temporal* } things.

2. *Intercessions*, either in praying for the Good of others, or against the Evil of others.

3. *Deprecations* against Evil, *Spiritual*, *Temporal.*

2. *Confession* is Three-fold.

1. Of our *Faith.*
2. Of the *Glory of God.*
3. Of our own *sins.*

3. *Thanksgiving* is either,

1. For deliverance from evil.
2. For Benefits received.

To these may be added *Imprecation*:

Either

1. Against the Enemies of God.
2. Against the Enemies of our Souls.

} *incorrigible* and *irreconcileable*.

So that these Rules be observed:

1. That it be not used for private hate or revenge.
2. That we rejoice not in any mans destruction.
3. That we aim at their correction.

The Use of the LORD's PRAYER.

BEcause that our Saviour Christ hath taught us how to pray, and hath put the very words (as it were) into our mouths, which we should use in praying, I think it necessary to begin with the same, which he hath left unto us.

1. In respect of the *Excellency* of the *Author* of it, who was no less than GOD.

2. In respect of the *Perfection* of the *Work* it self; (the *Prayer*) for it comprehendeth in it *Petitions* for all things which we stand in need of.

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3. In respect of the *Efficacy* of this *Prayer* in *working*; for it cannot chuse but prevail and work much with God for none knew the mind and disposition of God better than he which composed it, which was God.

And let it not lose any part of the due praise which belongeth to it, in regard of the compendiousness or shortness of it; for it deserveth the more honour, because though it be short, yet it is also copious and plentiful in matter, and therefore the more absolute and perfect.

It is not therefore without cause, that the Ancients have given so many excellent Attributes to it. As,

The Abridgment of the Gospel and Faith.

The Interpretation of our Desires & Hopes.

The very Bond of Charity. And,

An inexhaustible Treasury.

Yet let not any man think, that our Saviour prescribed us this Prayer, as if we should use no other, but be tied to the very words contained in it: but rather we must conceive, that he made it to bridle our desires; that though we may vary our Petitions, and frame them according to our several necessities; yet to keep them in compass, that we exceed not the

mits, nor vary from the *extent* and *bounds* of this PRAYER.

The Uſe of it is two-fold.

1. That we might be inſtructed by it, what is neceſſary in general to require of God, and not without need, ſeeing we (being naturally blind in ſpiritual things) know not what is fit to ask; and many times we crave thoſe things (as *Zebedees* Children did) which are unworthy both of God and our ſelves, and might prove hurtful alſo to us, if they ſhould be granted. And therefore (under certain general Heads) he hath bounded the deſires of the Fleſh, and taught us after what Manner and Rule we ſhould ſquare all our Petitions. For whatſoever we ſhall deſire againſt the Directions therein contained, diſagreeth from the will of God, and therefore is neither good, holy, nor profitable.

2 That we may be able thereby to conceive, frame, and make all our Prayers according to our ſeveral Neceſſities, and after that Petition which fitteth us, as our Occaſions ſhall alter.

THE LORD's PRAYER ANALYSED.

Our Father A *Father*, not a *Lord*.

One being a name of *love*,

The other of *dignity*.

A *Father*, not a *Judge*.

One being a name of *Goodness*, comfortable.

O Nomen, sub quo nemini desperandum

The other of *Power*, terrible.

Rom.9.19 *Who is able to resist his Power?*

Father. It is too proud a salutation; for how mean are we?

Ge.18.27 By nature, dust and ashes.

By sin, Bondslaves to Satan.

So much are we below him.

Who then durst be so bold as to call thee *Father*, but that *Christ* did command it?

For exceeding great is thy *Majesty*.

And exceeding great is our *Poverty*.

Psa.57.5. *He is exalted above the Heavens, and his glory is above all the Earth.*

113.4. *He humbleth himself when he beholdeth the things in heaven.*

An

And we are but *worms*, and *leaves dri-* Job 13.25
ven to and fro with the wind.

A wind that passeth away, and cometh Ps. 78.40.
not again.

Yet we are bold to call thee *Father*, for we come not of our selves, thy Son *Christ* hath taught us the form. Take notice of the words, they are thy *Sons*.

1. *Father* of all *Creatures*. *Father.*

In their { *Creation.* / *Preservation.* / *Governing.* }

2. Of *Mankind*, which he *formed after his own Image.* Gen. 1.26. 9.6.

Other *Creatures* are but as a *shadow* to *Man*, for he endued him with *understanding.*

And the *Creatures* not so.

To *him* he gave *Precepts* to order his Life.

To the *Creatures* only by blind instinct.

He was *created* in the *condition* of a *Son.*

The rest, but as *Bondslaves.*

3. Of *Christians*, more especially by *Grace, Regeneration*, and *Adoption by Jesus Christ, his Son.* Eph. 1. Jam. 1. 1 Pet 3.13.

A *Father*, but what *Father?* *Father.*

There is no *Father* like unto thee.

When my Father and Mother forsake me, Ps. 27.12.
then the Lord taketh me up.

Isa.63.16. *Thou art our Father, though Abraham*
ignorant of us.
49.15. *Can a Woman forget the fruit of*
Womb? &c. *yea, they may forget, yet*
I not forget thee.

A most *indulgent Father*, to whom
Lu 15.18. *Prodigal Son arose and went.* Whom
Mat.18.26 *insolvent Servant besought.*

Though thou be a *displeased Father*,
a *Father* thou art. Though I be a *wast*
and disobedient Son, yet a *Son* I am.

Though I have lost the *ingenuity* of
Son, yet thou hast not lost the *compas*
and *love* of a *Father*.

Father. A *Father* of *Mercies.*
Whom we find so to be.
2 Cor.1.3 By his *inciting us to good.*
Confirming us in it.
Pardoning our sins.
Delivering us from tentations.
Reclaiming us from sin.
Crowning us with Blessings.

1. If then *thou* be *our Father*, *we*
thy Sons.
1 Joh.3.1. How *great*, what manner of *Love*
thou bestowed upon us, that we should
called the sons of God!

2. If thou be our *Father*, and we
sons of God, how great is the *honour*, th
we are as it were Gods!

3.

3. If thou be our *Father*, then are we *Brethren*

To { *Angels* / *Saints* / *Chriſt himſelf* } as alſo to { *Men.* / *Mean men* / *Poor men.* } Heb. 2. 12

And how great ought our love to be? Let no man therefore extol himſelf above his Brethren, nor be aſhamed to call any man his *Brother*, whom God hath vouchſafed to call *Son*.

4. If thou be our *Father*, how great is our *Hope*? What are we to *expect* from thee?

Even all things which a Father giveth to his Children. Mat. 7. 11.

What are we to render unto thee?

Even all duty and obedience belonging to Children: that thou may'ſt not repent thee, nor we be unworthy either of our *Creation* or *Adoption*.

Our.

It is not without ſome *reaſon* from our Saviour, that the words *Mine*, or *I*, are not to be found in this Prayer.

Our is a word of *Charity* and *Unity*. It is not *My Father*, as if God were any mans *peculiar*, but *Our Father*, the *Father* of *all*, as he properly is, through and in Chriſt.

Our Prayers are moſt powerful with God, when we expreſs in them a *fellow-feeling*.

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feeling of the *Neceſſities* of our Neighbours, and ſympathize with them in their miſery. This is *Charity*.

Let every one of us therefore be as willing and careful to pray for others, as well and as heartily as for himſelf; conſidering that in ſo doing, he prayeth for him, whom Charity hath made as himſelf.

1 Pet. 2. 24 *Chriſt bare us and all our ſins in his body.* Let us do the like one to another in *word* and *deed*.

For our ſelves, neceſſity compelleth us to pray, *My Father*. For our Brethren, Charity inviteth us to pray, *Our Father*.

In theſe two words, *Our* and *Father*, the *Law* and *Prophets* are comprehended.

In *Father*, the Love of God.

In *Our*, the Love of our *Neighbour*.

And in theſe two words, the *ſum* of the Goſpel is contained.

In { *Father* / *Our* } our { *Faith.* / *Charity.* }

Which art in heaven. In theſe words we have a *Rule* and *Direction* to whom to frame our Prayers.

Pſa. 65. 2. *Unto Thee ſhall all Fleſh come.*

Whom have I in heaven, but thee? ſaith King *David*.

He is only able to hear, and to grant our deſires.

It

It is true, we have *earthly Fathers*; but theſe leave and forſake us: Their *hands* are *ſhortened*, we *call* not to *them*, but to *thee*, *which art in Heaven*.

Heaven is thy Throne. Iſa. 66.1.
The Heavens declare thy Glory. Mat. 5.34
Not that *thou* art included in the *Heavens* only; for (as *Solomon* ſaid) *The heaven of heavens cannot contain thee*; but as if that were thy *Royal Palace*, where the *Electi* ſhall enjoy thy bleſſed preſence. Pſal. 19.1 1Reg.8.27

Thou art { *Every where by thy preſence.* Jer.23.23
In Heaven by thy Excellence. Iſa.66.1.

Thou art in Earth alſo.

But they which come to *thee*, muſt be lifted up *higher*.

I have lifted up mine eyes. Pſ. 121.1.
Ultra montes expectare.
Surſum Corda.

A Word of Hope.

For if thou be our Father and Lord, and *King of Heaven*, then our Hope is, that our *Inheritance* is there alſo; that thou wilt not deny us an *Inheritance*, that haſt vouchſafed us the *title of Sons*. *In Heaven*

Let us therefore take the *wings of the Eagle*, and be lifted up in our *Meditations* to *Heaven*, being made Heirs thereof.

Let us look up to Heaven, while we are upon Earth.

Vnto thee, O Lord, do I lift up my Soul. Pſa. 2.51.

Psa. 121.1 *I will lift up mine eyes to the hills whence*
123.1 *cometh my help.*
131.1 *Out of the deep have I called to thee, O*
Lord.

A Word of *Power.*

In Heaven For *thou* art in that *Place*, from whence at all times thou canst send us,

Help in *danger.*
Good things in *need.*
Plagues for our *offences.*

And though thou art a *Father* by thy Love, yet art thou in *Heaven* by thy Majesty and Power.

Let us not therefore presume upon too much familiarity with him, as with a Father, but let this word [*in Heaven*] keep us in a submiss reverence: for though Father and Son be of a near relation, yet a Son of the Earth, and a Father in Heaven are of great distance.

And let us be respective of his awful Majesty, and make our Petitions to him in fear & trembling; in all Humility and Reverence: And *let us not be rash with*
Eccl. 5.2. *our mouths, nor our hearts hasty to utter any*
thing before him: for GOD is in Heaven
and we (poor Creatures) *upon Earth*
Isa. 66.1. which is but his *Footstool.*

Hallowed be thy name This *Petition* justly challengeth the first place:

For

For, being thus intituled and dignified with the honour of Sons, we ought primarily to conſider our duties, what we ſhould render back.

And what ſhould a *Son* deſire more than the *honour* of his *Father?*

By this word we underſtand all the Attributes by which God hath manifeſted himſelf, as his *Majeſty*, *Juſtice*, *Power*, *Truth*, *Mercy*, *Goodneſs*, &c. *Name.*

Bleſſed be thou, our Lord, who haſt given this power to men.

To { *Hallow* / *Magnifie* / *Glorifie* } Thy *Name.*

Which in it ſelf is holy. Pſa. 103. 2

Which all thy works in general do ſanctifie. 104. 31 145. 10

Which all the unreaſonable *Creatures* do *hollow* and praiſe in their kinds. Iſa. 43. 9. Pſ. 97. 5, 6

Which all reaſonable *Creatures*, as *Angels* and *Men* do *glorifie.*

The *Angels and hoſts of heaven.* Iſa. 6. 1, 3.

Men that are in *heaven* already (though Pſ. 103. 20 21

In *earth*) by their *works.* Mat. 5. 16.

In the *Congregations.* Pſ. 149. 1.

In *Afflictions.* Job 1. 20.

Let us therefore *glorifie* it alſo; and that not *careleſly* or *ſleightly* put *zealouſly* and *holily*, in *Thought*, *word*, and *Profeſſion*;

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on; For the whole ſcope of our Actions ought to tend to the Glory of GOD only.

And, *Lord*, let thy Name be ſanctified by others, beſides us: Dilate this power of ſanctifying thy Name, communicate it more and more to the Gentiles: make thy Goſpel to ſpread to the ends of the *Earth: From the riſing of the Sun to the go-*
Exo.9.16. *ing down of the ſame, let thy Name be great among the Gentiles.*

Thine. *Not unto us, Lord, not unto us, but to thy*
Pſ. 115.1. *Name give the glory.*

Rev.4.12 *Thou art worthy, O Lord,* (and thou alone) *to receive honour and glory.*

And his Name ought to be ſanctified by us above all things: for all other things are for us, and we for his glory only. Not that God ſhall get any thing thereby, or that he hath need of our ſanctifying; but in regard of the benefit which will accrew to us by it: for this honour will be an honour to him that giveth it.

And this praiſe and glory only is profitable to the glorifier: it is not ſo any where, or in any thing elſe. He that glorifies God, him will God glorifie.

Him that honours me, I will honour, ſaith
1Sa.2.30. 2Th.1.12. God.

Let thy Name therefore, O Lord, be hallowed.

And

And thine only.

Let it be hallowed

Inwardly,	*Outwardly,*
By Word,	*By Profeſſion,*
By us,	*By all others.*

Let us not only ſalute thee in word, but imitate thee in deed, that we may be fit to glorifie thee, and be worthy to be called thy Sons.

Give us { *A filial Affection.* / *The Spirit of Adoption.* / *The Grace of Contrition* } Rom.8.15

That we may ſay from our hearts, each one of us, *Father, I have ſinned, I am no more worthy to be called thy Son.* Luc.15.18 And,

This humble confeſſion is one of the ways to honour God.

My Son, (ſaid *Joſhua* to *Achan*) *give glory to the Lord God of Iſrael, and make confeſſion unto him.* Joſ.7.19.

And let us alſo do it by *refraining* our *tongue* from *irreverent* ſpeeches, and *leading* our lives carefully, by the Rule of *Gods* Laws.

So ſhall we truly hallow his Name, ſo ſhall we truly glorifie him, and ſay,

O Lord our God, how excellent is thy Name in all the World. Pſal.8.9.

We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thy holy Name,

For thou only art holy, Holy, Holy, Holy Lord God of Hoſts. Rev.4.8.

Qua-

Thy Kingdom come. *Quærite primum Regnum Cœlorum.* Seek ye first the kingdom of Heaven.

GODS *Name* is more *precious* & dear to him than his *Kingdom*. But after his *Name* his *Kingdom*.

In *Name*, *He* is alone *without us*, *Singular*.

In his *Kingdom*, *He communicates himself*, and what is *his*, with *us*.

In *his will*, We dedicate *our selves* wholly to *him*.

And therefore in respect of Gods bounty to us, this is the chief *Petition* of our good and *happiness* For,

In it we *pray*, First, for the coming of Gods *Kingdom*. That GOD may only *rule* over us.

Secondly, for the *destruction* and evasion of the Kingdome of *Satan*. That he may have no more *dominion* over us.

The *Kingdom* of *GOD* is three-fold. First, of *Glory*. Secondly, of *Grace*. Thirdly of *Power*.

1 Of *Glory* (hereafter) which indeed should be the *scope* of our *desiers*: for we ought so to live *here*, that we may desire (without fear) the coming of this *Kingdom*.

So to be affected at our *death*, that we may joyfully, and without fear say *Lord*

Lord, now letteſt thou thy Servant depart in peace. Lu. 2. 29.

So to be affected in our life, that we may often ſay and pray, *When ſhall I appear before the Lord?*

I deſire to be diſſolved, and to be with Chriſt. Phil. 1. 23

Come Lord Jeſus, come quickly. Rev. 22. 20

2. Of Grace, in this life in us. That we be not of their minds, who ſaid, *We will not have this man to reign over us.* Lu. 19. 14

But ſubject us, O Lord, to this Kingdom, that eaſie yoke of thine, that in all things we may be obedient to thee.

Govern us, and reign in us, that Satan or Sin reign not in our Members. If thou be pleaſed ſo to rule in us here, we ſhall reign with thee hereafter.

Caſt Satan under our feet.

3. Of *Power*, for there are many Rulers in this world, which oppoſe thy Kingdom. Ariſe, O Lord, and take the Rule into thine own hands. Reign thou therefore only over us. Govern us *within* and *without*. For as we are *vexed inwardly* by *our ſelves*, with *civil war*, and *domeſtick tyranny*, ſo without alſo by others.

And that it may come in us, let it come into our Rulers. Make them like to Thee in their Government. Let them rule to Thee, not to Themſelves. Let thy *Kingdom* *Let thy Kingdom come.*

dom come within them, for in thy Kingdom only are proper and fit Laws and conditions to rule by.

And becauſe, when this Earthly Government is at the beſt, it is laborious and unperfect, haſten thy Kingdom of Glory, we beſeech thee, wherein will be no cauſe of complaint, but all things will be abſolute and perfect. For *which*

Rom. 8. 18 *all the Creatures, together with us, earneſtly wait, even with groans.*

For all the *votes* and *deſires* of the *Old*

Iſa. 64. 1. *Teſtament* were pitched upon the *firſt coming of Chriſt*, and all the *New* upon the

Luc. 10. 24 2. 19. *ſecond*, looking for that *bleſſed Hope*, and

2 Tit. 13. *glorious appearing of the Great GOD*, and

2 Tim. 4. 18. *our Saviour Jeſus Chriſt.*

Rev. 22. 20. Let it *come to us*, but *not upon us.*

Come. Certainly *come* it will will we, nill we.

Let it *come to us*, not *againſt* us.

Let us feel the happineſs of it, *(O Father)* in *coming*, not the violence of it, in *ruſhing* upon us. In the mean time, let it come to us here, though not in the full fruition, yet in the certain hope and expectation.

Pſa. 35. 3. *Say unto your Souls, I am your ſalvation.*

Thy will be done. It is not, *Let us do thy Will*,

Nor, *Do thou thy Will*;

But, *Thy Will be done.*

Thy

Thy *abſolute* and *eternal Will*, which none can oppoſe.

Which will take effect though all the world reſiſt.

Which will be done, becauſe thou wilt have it done.

Who hath reſiſted his will? Rom. 9. 19

It is hard for thee to kick againſt the pricks. Act. 9. 5.

Thy *revealed Will*, holy and ſaving, which perſwadeth us to be humble in Converſation, firm in Faith, juſt and charitable in Works, true in Words, to love thee with all our hearts, as a loving Father; to fear thee, as a revenging God: to prefer nothing before Chriſt (who preferred us before all things) and the like.

This we may *contradict*.

Let that be done as much as may be.

Let both be done.

Let us ſhew our obedience to thee here, as the Angels do in heaven. Pſ. 103. 20

All other Creatures obey thy will. The Sea paſſeth not its bounds. The Earth alters not its ſtation. And all things elſe are obedient to thy will, only Man is diſobedient to it.

Thy *Will*, and *all* thy *Will*, without contradiction. *Thy will.*

Thy *Will*, and *all* thy *Will* without exception.

Thy

Act. 21.14 Ja. 4.15. *Thy Will*, and not *our Will*. *The Lord will be done*. *If the Lord will.*

Thy will be done in all things, as well *pleasing* as *displeasing to us*.

Let not us *argue* or *dispute* what is *profitable*, what *unprofitable*, what *pleasant*, what *hard to flesh and blood*: but what thou *wilt*, let it be *done*.

Let our blind and perverse *will*, be led by thy most holy *will*.

Graft thy *will* by thy *Spirit* into our *wills*, as into barren *stocks*. If our wills be refractory to thine, root out, dissipate *ours*, and establish thine; let *thy will* over-master *ours*, conform *our wills* to *thine*. Turn our *Nill* into thy *Will*.

In Earth as in Heaven.

In *Earth* as in *Heaven*,
Hallowed be thy Name.
In *Earth* as in *Heaven*,
Thy Kingdom come.
In *Earth* as in *Heaven*,
Thy will be done.

Let *Heaven* be the *Pattern* and *Rule* of *Earth* in all things.

Let us begin to be on Earth, as we would be in Heaven hereafter.

As in Heaven. 1. As by thy blessed *Angels*.

O that we might do thy Will, as no less thy will now, than they that hope to be like them hereafter.

2.

2. As thy *Saints.* Lu. 20. 36.
Who are heavenly, even heaven upon earth.

3. As the *inward man.*
The *Spirit*, which is from *Heaven.*
That profeſſeth it ſelf delighted in doing thy will. That complaineth that it is hindred from doing it.
Oh that the old *Adam* made of the Earth had been ſo ready to do it.

In *Earth*, in *all the Earth*: but eſpecially in this part of the Earth where we live. We are Earth, and of the Earth. Let thy will be done in us. *In Earth.*

As in *Heaven*; not *as much*, or *as well*: Not with *equal proportion*, but *likeneſs*: Not in *as great meaſure*, but with *like affection*, willingly, readily, faithfully. *As in Heaven.*
Let us *imitate*, though we cannot *equal.*

We beg thy grace to do thy will, as thy *Angels* and *Saints* do it. But becauſe many things hinder us, we ſay with St. *Auguſtine*, *Give us power and ability to do thy commands, and then command us what thou pleaſeſt.*

And if our condition in this life will not admit ſo much, yet Lord accept our deſires, which cry to thee. *Thy will be done.* And if our *deſires* be *imperfect* alſo, yet

yet hear our cry in the *Prophets* word
Psal. 119. *Our Souls have longed to desire thy Law and Commandments always.*

Here we may consider,

Give us this day our daily bread.

1. The excellent Order and Method of this Prayer: for what ought a Son before all things, and with more fervency to desire, than the Honour of his Father, the Prosperity of his Kingdom, and Obedience to his Will?

2. And in the next place, what more proper to Children, than to ask Bread of their Father, or what more necessary for them?

And in this *Petition* we are

1 To depend wholly upon his Providence.

2 To acknowledge him the giver of it only.

3 Lastly, We are patiently to expect it from him.

In it we consider also,

1 *What he is to give. Bread.*
2 *What manner of Bread.*
Our Bread.
Daily Bread.
3 *To whom he is to give it.*
To us.
4 *When to give it.*
To day.

The

There is in us a double *Nature* or substance, which requires two sorts of *Bread*.

1. The *Soul* hath her *viands* to be provided. The *Bread* of *Angels*. The *Bread* of *Heaven*, the *Word*, the *Bread* of *life*, *Christ Jesus* in the *flesh*. Esa.55.2. Jer.15.16 Ps.65.4. Heb.5.13 14.

Lord give us of this Bread evermore. Jo.6.33, 35, 48.

2. The *Body* also craveth its *sustenance*, its *Bread*, that is, all the *necessaries* of this *life*. Jo.6.3,4.

Our *Belly* is a troublesome *Clyent*, and except it be *satisfied* likewise, it draweth our *minds* from *thee*.

Thou, O *Father*, hast promised, *to add all things, if we first seek thy Kingdom*. Behold we have *sought* it, *give* us therefore *Bread*, either *fine*, middle *sort*, or *coarse*, which of them shall seem good to *thee*. Mat.6.33

And *give* us that which may *feed*, and not *choak* us either with the *care* of *them*, or *neglect* of *thee*. *Give* us frugal, sober, *Bread*, not dainty *fare*; *Bread necessary*, not *superfluous*: For we are not to *take thought for the flesh*, *to fulfill the lusts thereof*. Ro.13.14

In this word *Bread*, are contained all things necessary, and conducing to the maintenance and preservation of our *lives*. *Bread*.

As *Breathing it* ſelf.

Veſcitur aura ætherea.

Sleep, to *refreſh* out weary *bodies.*

Honeſt hearts, by which we get o maintenance.

And a *competency* of eſtate, are all p ticulars of that which is contained in t word *Bread.*

And with *Bread*, give us, O *Lord*,

Lu. 26. 26. *The ſtaff of Bread.*

1 Reg. 19. 8. *Health of Body.*

Wholeſome Air.

Pſal. 6. 2. 91. 16. *Content of mind.*

Pro. 51. *Convenient dwelling.*

Our Bread *Peace in our days*, and the like.

Ours, as proper to *Children*, by a d *ble* right, of *Prayer*, *Labour.*

Yet ſo *ours*, as firſt *Thine*, *Thine gift*, Becauſe thou *wilt*, not becau thou *art* our *Debter.*

Ours for *uſe.* For neither *Thou*, n *thy Angels* need this *Bread*: But *we*, b ing of *corporeal* ſubſtance, need *corpor* ſuſtenance.

We, being *travellers*, need our *viat*

Bread. For our *neceſſity*, not for *ſuperfluit* which may profit the *ſoul*, not *hurt* t *Body*; which may *nouriſh* the *ſoul*, n *deſtroy* the *body.*

If the LORD will be with me, and k keep me in the way that I ſhall goe, and g

Gen. 28. 20.

give me Bread to eat, and rayment to put on, so that I return in peace, then the Lord shall be my God. Pſ. 30.7, 8, 9.

Two things have I required of thee, deny me not them before I die; Remove farre from me vanity and lies: give me neither poverty nor riches, feed me with food convenient for me: leſt I be full and deny thee, and ſay, who is the Lord? or leſt I be poor and ſteal, and take the Name of my God in vain. Pro. 30. 7, 8, 9.

When we ſay *Ours*, we ſpeak not as if it were *due* to *us*, but of thy *bounty* given to *us*, and *gotten* and acquired by our *labour*, according to thine *Inſtitution*. *Ours* by *labour*. *Our.*

For if we be *droans*, if unprofitable *burthens* to the *Earth*, it is not *ours*, it belongs to *others*.

If it be gotten by *fraud*, *violence* or *conſtraint*, it is not *ours*.

It is *ſurreptitious*. And that *bread* is full of *gravell*. Pro 20. 17.

Let us therefore follow our *vocations*, and not make thee *aſſociate* in our *ſin*, by requiring *Bread*, being our ſelves *idle* and ſloathfull, or *fraudulent* and deceitfull.

So *ours*, as if we have more then we *need*, and any thing remain more then is *neceſſary* for our ſtate and condition, we *Ours.*

impart and *communicate* it to those which *want*.

And if we shall *with-hold* that which is *superfluous* from the *poor* and *needy*, we shall be *thieves* of that which is *our own*.

It is therefore *ours*, so, that it may be *other mens*, by and through *our hands*.

Give. *Give* it *thou*. *Bless thou* the *labours* of *our hands*: for there are which *labour* and yet *want*. But when it comes of *thy gift*, a *blessing* comes with it, and without thy *providence* our *labours* are

Heb. 1. 16 vain; the rather, because we are too prone to *sacrifice to our own nets*, and ascribe the enjoying it, to our own *labour*.

Therefore open *thou* thy Barnes, open *thou* thy Treasury: For when *thou openest*

Ps. 104. 28 *thy hand*, *every thing is filled with thy good*.

Give. Except thou *give* it, we shall have no *benefit* by it; It will *nourish* no more than a *stone*.

Give it *thou*, for on *thee* we depend, to day, and to morrow, and all our life.

Give it thou, not *retribute* or pay.

It is no *debt*.

Bread and all other thy *blessings* are *Donatives*.

Gi

Give it Thou. Break it *thou*, and *give* it, let not *us take* it our ſelves. For if *thou* give it, thou wilt *give* it in time, place, and meaſure: whereas if we *take* it, we ſhall obſerve none of theſe *rules*, but take it to the *deſtruction* of our own ſouls and bodies. *Give.*

The *Petitions* run along ſtill with the rule of *Charity*. For when we ſay, *give us*, we ſpeak not thus, To *me* and my *family*. This word [*us*] is more *general*: as well to our *brethren*, the ſons of the ſame *father*, who want *Bread*, as to *me* and *my* family. *Give us.*

That is, *this day of our life*, *This time.* We are not to *petition* for an *age*, being but of a *day*, and a *particle* of a day. *This day.* Heb. 3.

For being uncertain of our *dayes*, why ſhould we beg *bread* for *uncertain* times, for we are not aſſured of *life*, for an *age*, *a year*, or a *day*. Our *life* is but a *day*, and a *day* is the reſemblance of our life: yet *Providence* is not hereby forbidden, or that none ſhould lay up with *Joſeph*, or the *Ant*. But he that provides not before-hand, is more *fooliſh* than an *Ant*, nay *worſe* than an *Infidel*. Gen. 41. Pro 6. 6. 1 Tim. 5. 8 Jo. 16. 12.

We muſt *gather up the fragments*: and the things we *gather*, provide, and lay up,

must be *justly* gotten. We must not put our *confidence* in them, and we must *bestow* and use them well.

Give us, O Lord, *Bread* convenient and meet, to *serve* us to *day*, and to *morrow* also.

And forgive us our Trespasses.

Esa. 27.9. *This is all the fruit, to take away sin.*

This *Petition* tacitely implies an acknowledgement that we are *sinners*.

1 Jo. 1.8. And indeed we are all *sinners*. *If we say we have no sin, we deceive our selves and the truth is not in us.*

And therefore it is most expedient to ask *forgiveness*.

For although God by his Omniscience is not *ignorant* of our *sins*, yet it shews well in us, to ask *forgiveness* for them.

This *benefit* accrues by confessing them that God is prone to *absolve* us.

1 Jo. 1.9. *If we confess our sins, God is faithful and just to forgive them.*

And this *detriment* befalls us if we continue in them without *attonement* that they make a separation between God and us.

Esa. 59.2. *Our iniquities have separated between us and our God: and our sins have hid his face from us, that he will not hear us.*

We have great need to *beg forgiveness* for them, for *Our iniquities have withholden good things from us.*

Jer. 5.25.

An

And why? *God hath ſet our ſins as a Cloud, that our Prayers* (for good things) *might not paſs through.* Lam. 3. 44.

And we know (ſaith Saint *John*) *that God heareth not ſinners*, that are not reconciled to him by *Confeſſion.* Jo. 9. 31.

As long as our *ſins* ſtand up againſt us, and are not remitted, we cannot hope to receive any *good* at Gods hands.

Therefore, O Lord, not only *give*, but *forgive* alſo, both the *guilt* and *puniſhment* of them.

And in this thy *Mercy* is manifeſted, that thou *giveſt* to thoſe, who after they have *received*, muſt ask *forgiveneſs.*

Give unto *us* who are thine *enemies*, and when thou haſt *given*, *forgive* us alſo.

Forgive us, for we confeſſe we need *forgiveneſs*: and we have thy promiſes and practice of remiſſion, to thoſe which confeſſe their ſins. *Forgive.*

1. *He that covereth his ſins ſhall not proſper, but whoſoever confeſſeth and forſaketh them ſhall have mercy.* Pr. 28. 13.

And it ſhall be, when he ſhall be guilty in any one of theſe things, that he ſhall confeſſe that he hath ſinned in that thing, &c. And the Prieſt ſhall make an atonement, &c. Lev. 5. 5.

Lev. 36. 40. 42. 1 Jo. 1. 9. *If they shall confesse the iniquity of their fathers, with their trespasses which they have trespassed against me, &c. Then will I remember my covenant, &c. If we confesse our sins, he is faithful and just to forgive us our sins.*

2. Thy *practice* is seen in divers *examples.*

Ps. 32. 5. Of *David*, by his own *confession*: *I said I will confess my sins unto the Lord, and thou forgavest the wickedness of my sin.*

By the mouth of *Nathan*. *David* said 2 Sam. 12. 13. unto *Nathan*, *I have sinned against the Lord. And Nathan* said unto *David*, *The Lord hath also put away thy sin.*

Lu. 15. 21, Of the *Prodigal son.*

18, 10, Of the *Publican.*

7. 48. Of *Mary Magdalen*, and divers others.

Yet thou hast not dealt so with the *Angels* that *fell*: Their *sins* are not, will not be *forgiven*: *Ours* may in thy good *pleasure.*

Jud. 6.

We are *unworthy.*

Let *us* not be *unthankful.*

Our Trespasses or Debts. They be *debts* which we *owe* and *pay not*, but *detain* against the will of the *owner.*

We are *debters* to thy *Commandements* being thy *Creatures*, and created to the *keeping* of them.

As often then as we *omit* and have left undone thoſe things which thou commandeſt us to *doe*, and *commit* thoſe things which thou *forbiddeſt*, we detain a *debt*, and become *debters* or treſpaſſers.

We ſee then that all men are *ſinners* and *debters*. *And forgive.*

That there are *ſins* which deprive us not from the *Sonſhip* of *God*.

That there is *place* and *time* for *remiſſion* after *Baptiſm*.

Now of our *ſins*, ſome are *committed*

Ignorantly	others	*Of knowledge.*
Unwillingly		*Willingly and greedily.*
Before our calling		*Being called.*
Againſt God		*Againſt our Neighbours and our ſelves.*
In heart		*In word and deed.*
By our ſelves alone		*With others, either as authors or provokers.*
Of Commiſſion		*Of Omiſſion.*
Secretly.		*Of which our heart reproveth us.*

And in all theſe is the *root of bitterneſs*. Deu. 29. 18. Heb. 12. 15.

Forgive them O *Lord*, *retaine* not the *offence*: *exact* not the *puniſhment* due for them. Be *reconciled* to us, by *laying aſide* thy juſt *diſpleaſure*, by *receiving* us to thy *favour* and *grace*.

Connive at them while they are *doing*.

Bring them not into *queſtion*, Call them not into *examination*, nor us to *acount* for them being *done*.

And *the hand-writing that is againſt us*, *Tear* it.

Hang it upon thy *Sons croſſe*.

Caſt it behind thee.

Drown it in the Sea.

And as the morning *Cloud* make it to *vaniſh* away and come to *nothing*.

Forgive them, becauſe he that taught us thus to *pray*, (our ſurety) hath *paid* and diſcharged theſe *debts*.

Forgive us Not only *my treſpaſſes*, but the offences of my *brethren*.

There is in this *Petition* a brotherly *Charity* alſo; and as *Chriſt* transferred
Ro. 15. 30. *our* ſins upon *himſelf* ſo *Charity* takes our *brothers* ſins *to us*, and *makes us pray for them*.

and it is but *Juſtice* alſo, to pray for the *ſins* of others, in regard many offences are *committed* by them by our *perſwaſion* or *example*.

Forgive us. Not only *my treſpaſſes*, but the *offences*
Act. 7. 66. of mine *enemies*. As thou *forgiveſt* us, ſo
2 Tim. 4. 16. forgive our *enemies* alſo. And this is the higheſt pitch of *charity*.

Forgive

Forgive, and it ſhall be *forgiven to you*, was thy *Sons* promiſe. *Bleſſed* be thy *name* for propounding ſo eaſie a *condition* to us. *As we forgive, &c.*

To *forgive* a *mite*, and be *forgiven* a *Talent*.

Oh happy exchange, to receive *gold* for *droſſe!* a *pearl* for *ſtubble*!

Oh *happy* neceſſity impoſed on *us* thus to *pray*! For a *malevolent mind* can neither be *lifted* up to God, nor quietly and peaceably *converſant* with *men*. And while he makes us like *himſelf* by this condition, that is *Slow to wrath*, and ready to *forgive*, he makes us alſo *acceptable* to himſelf, and *ſubſtitutes* us as it were in his own *place*, gives us *power* to *forgive offences*.

Bleſſed therefore be Thou, O *Lord*, for dealing thus mercifully and wonderfully with us, in *teaching* us dayly to *pray* thus, and daily to *forgive* and to be *forgiven*. And that doſt *bind* us by this *condition* of mutual *forgiveneſſe*. For he that *forgiveth* not, prayeth againſt *himſelf*, and in effect thus prayeth. *Lord forgive not me, for I do not forgive.*

If we *perform* not what we ſay we doe, we ſhall never be *forgiven*. And it is but due on our parts to *forgive* others.

For

For *God* hath already *forgiven* us for *Christs* ſake: we *promiſe* then no more then we *owe* to him already.

Grant us therefore *grace, O Lord,* to follow thy *example*, fully and freely to *forgive* the *offence*, and not to *retain* the *puniſhment*, or any *malice* to thoſe, whom we ſeem to *forgive*.

We *petition* well and *rightly*, let us do it *effectually* henceforth. That thou mayſt not have cauſe to ſay, *Ex ore tuo te judico.* Thou haſt not, nor ſhalt be *forgiven*.

As we. When we ſay [*as we*] we promiſe not a *pari*, but a *ſimili*, not *ſo much* in *quantity*, but the *like* in *quality*. For we (*God* help us miſerable ſinners) forgive imperfectly, but God freely and abſolutely.

Neither do we ſay it, O *Lord*, as challenging or *meriting* any *forgiveneſs* by our *forgiving*, but to ſhew our *conformity* to Thee in *forgiving*. We cannot better diſcover our ſelves to be thy *Diſciples* or *children*, than by being *pittiful* and ready to *forgive* and paſſe by *offences*.

And lead us not into Temtation. There are two ſorts of *Tentation*. 1 Of *Tryal*, 2 Of *Deceit* or *ſeducing*.

1. That of *Tryal* is, when *God* doth any thing to prove the *conſtancy* and affe-

ction

ction of his *servants*, and this is *good*. As were the tryals of *Abraham*, *Job*, and his *people*. Gen. 22. 1 Job. 1. Ex. 15. 25, 16. 4. 20. 20.

2. That of *Seducing*, is, when we are *tempted* by the *Devil*, his *Ministers*, or our own *flesh*, to forsake *God* and his Commandements; and this *Tentation* we *pray* against. For what benefit shall we reap by *forgiving* our *old* sins, if we *contract new?* Deut. 8. 2, 16. 13. 3.

O *Lord*, not only be pleased to *pardon* that which is *past*, but *prevent* and keep us from committing the *like*. Let us not be encouraged to *sin*, because of thy bounty in *blotting* out our former *offences*: but rather to *thankfullnesse*, for thy *mercy*, and to care, that we *offend* no more.

Deliver us from that which is past. } Subvention.

Keep us from that which is to come. } Prevention.

Lest we turn with the *dog* to *the vomit*, *or the washed Sow to the mire.* 2 Pet. 2. 22

It is enough that we have spent the time past in the works of the flesh. 1 Pet. 4. 2.

For the *enemy* is never readier or nearer to us, then when the *house* is *swept clean*. Therefore the *danger* being so Mat. 12. 44.

neer

neer us, give us *graee* O Lord to be th
more *wary* of him.

1 Pet 5.8. Behold, O Lord, the *roaring Lyon*, *seek*
ing whom he may devour. He is at han
to *ensnare* us, either with his own *malice*
the delights of the *world*, or the plea
sures of the *flesh*. if he cannot *prevail* b
fair *means*, he endeavours by force t
compell us; If he cannot puff us up wit
delight, then he attempts to deject u
with *sorrow*, If *thou* be from us. Where
fore O Lord forsake us not, and by for
saking us *lead* us into *tentation*. For
our selves, without Thee, we have n
power to *resist* him, nor hath he witho
Thee any power to *tempt* us.

Let us not *flee* to the *Enemy* O Lord
being *overcome*, either by his *insulting*
over us: nor suffer us to *descend* to con
ditions of *peace* with him, to pacifie hi
with our *yielding*, hoping thereby to
make him more *mild*. For that will no
be.

Let us rather look up to Thee, lest
we *yield* to his *violence*, or give *credit* to
his *craft*, presuming either upon our
own *strength*, or destitute of thy
help.

Let us perceive his *snares* by thy *light*.

Let us *resist* his *assaults* by thy *strength*
and power.

Le

Let us neither *do evil*, or *omit* that which is *good*, by being *tempted*.

Let no *Tentation, but such as is common to Man, take hold on us*. Let it be as *Christs Fanne*, winnowing that which is *evil* from us, and not the *Devils Sieve*, casting through it that which is *good*. 1 Cor. 10. 13.

Let us come out of *tentation*, as purified *silver*, and not be burnt as *dross*, Give us a happy issue with our *Tentation*.

Let it be to the *tryal* of our Faith, and the *confusion* of *Satan*. *Lead* us no further *in*, than thou wilt *bring* us *out* again. If in thy *Justice* thou *lead* us in, yet in thy *Mercy lead us out*, *Lead* us not to *leave* us.

Thou O Lord *temptest* no Man; thou *leadest* none *in*, but those that first *led* in themselves, nor *hardnest* any, but those who first *hardned* themselves. Leave us not, give us not over to *Satan*, nor our own *wills*. Ja. 1. 13.

Let us not be *rebellious*, and *provoke the Tempter*; *nor love danger*, *lest we perish therein*. Ecclu. 3. 26.

It is a dangerous thing to be *tempted*, for the *uncertainty* of the victory.

It is *Presumption* to *desire* it, but *Humility* to *decline* it.

It is *joyfully* to be *endured*, but by no means to be *desired*.

Lead

Lead us not.

Lead us not, or rather *bring us* not i
do not *neceſſitate* us.

There is difference between *temp*
and *lead into tentation.*

The firſt is *Satans* act, the other o
times is *Gods.*

GOD led *Chriſt* into the *wilderne*
but he was *tempted* by the *Devil.*

If it be thy pleaſure to ſuffer us to b
led in, yet *bring* us back, as thou di
our *Saviour.*

Into Tentation.

The *Temper* often aſſayles us, O Lo
do not thou *deliver* us into his power
be *ſifted*; But if thou looſeſt his reig
for a time, as thou didſt ſometimes
Jobs caſe, yet *moderate* the *combate* b
tween us, we pray thee, and either *leſ*
the *tentation*, as our ſtrength *abates*, o
increaſe our *ſtrength*, as the *tentati*
grows *ſtrong*, that we may have a joyf
iſſue from it. For if we neither *overcom*
nor (being vanquiſhed) become mo
humble and cautious thereby, the *te*
tation will be to our *deſtruction*, not t
our *Tryal.*

Let it therefore be to our *correction*, n
to our *condemnation*, we beſeech thee.

But deliver us from evil.

Not only *Lead us not in*: that is not ſuf
ficient, except thou *deliver us* alſo.

If we cannot be free from *tentation*, y
deliv

deliver us from the *evil* of it. From *tentation* that is *evil*.

All things are *Evil* which *divert* us from *thee*; but eſpecially that *evil enemy* of thine, and for thy ſake our *enemy*; for he is not our *enemy*, in reſpect of our *ſelves*: we are not of ſuch *ſtrength*, as that he ſhould deſire to *oppoſe* us; but he is our *enemy*, becauſe we are thy *children*, and belong to *thee*. Deliver us, O *Lord*, from the *evil* of his *bondage*. *From Evil*

Let GOD ariſe, and let his enemies be ſcattered. Let not the enemy be able to do us violence, nor the Son of wickedneſs hurt us. Pſ. 68. 1. 89. 23.

Deliver our Souls O *Lord*,
From the *nethermoſt Hell*. 22. 20.
From the *power of the Dog*. 21.
From the *Lyons mouth*, and *the horns of the Unicorns*. 69. 15.

Out of the *mire*, *that we ſink not*: From the *deep*, and *let not the pit ſhut her mouth upon us*. 16.

And *deliver us*, not only *from him*, but from his *malice* alſo. From whatſoever *poyſon* he hath breathed on the *Creatures*. From the *enmity* of the *World*. *From evil.*

Take us not from the *world*, but deliver us from the *evil* of it. From whatſoever is *evil* in our *fleſh*.

Deliver

Deliver us from our *ſelves*, as we a
evil.

From evil *Deliver* us alſo, as from the *Evil* of ſ
ſo from the *Evil* of *puniſhment*. From t
evils and *miſeries* of this *life*.

Eſpecially of the life to come.

Eſa.38.14 O Lord, we *are oppreſſed, undertake* f
us.

Mat.8.25. *Lord careſt thou not that we periſh?*

We are brought into bondage by ſ
Captives to *Satan*, and liable to t
wrath.

We are not able to *match* with our
nemies by our own *ſtrength.*

Aſſiſt us thou, and *deliver* us.

Deliver us by thy *Son*, and we ſhall b
free.

He overcame the *Devil* and t
world.

He overcame them in *himſelf*: Let hi
overcome them alſo in *us.*

He overcame the *devil* in *himſelf*, b
breaking his *head*, diſarming him, an
diminiſhing his *power.*

Let him overcome him *in us*, b
giving, us the armour of the *Spirit*, an
increaſing our ſtrength and *grace.*

From evil *Deliver* us from the *evil* of *ſin*, that i
have no *dominion* over us, *à parte ante.*

Deliver us from the *evil* of *ſin*, whe
it hath *prevailed* over us, *à parte poſt.*

An

And that preſently and ſpeedily, if that it ſeem good to thee: But if not ſo ſoon as we deſire, yet let thy *deliverance* come *certainly*, *leſt the pit ſhut her mouth upon us.*

Deliver us from Evil, eſpecially from that *Evil*, that carries with it a ſhew of *good.* When the *enemy* pretends to *condemn* that which is *evil*, and to *approve* that which is *good.* *From evil*

From the *devil* at *noonday* 2 Cor. 11. 14.

From *Satan transforming himſelf into an Angel of light.*

From *pleaſing* errors.

From *ſins* declining and bending to the *right hand*: ſavouring of *politique* wiſedom.

Deliver us, O Lord, *Deliver us from evil.*

From *rebellious* hearts. Oſee. 7 16

From *polluted lips,* Eſa. 6. 5.

throats like open ſepulchres, Pſ. 5. 10.

tongues talking vanity 144. 11.

From *evil and luſtfull eyes.* Mat. 7. 22

From *uncircumciſed ears.* Pſ 58. 4.

Deaf like the Addder. Heb. 12. 2

From *hands ſlow to good.* Ro. 3. 15.

From *feet ſwift to evil.* Ier. 3. 3.

From *a forehead of braſſe, and a neck of Iron.*

From theſe and all other *evils*,

Deliver us O Lord.

Lord

Pſ. 60. 11. *Lord* be thou our *help*, *for vain is the help of man.*

Deliver us ſo, that we may be *freed*, not only *freed*, but *free.*

So *free* from *ſin*, that we may be *ſervants* to *righteouſneſſe*, and ſo long *ſervants* to *righteouſneſſe*, that at length we may be *adopted* into *Children*, Heirs and Coheirs with *Chriſt.*

Thine is the Kingdom. Pſ. 22. 18. 1 Chr. 29. 11.

Thine is the Kingdom.

The Kingdom is the Lords, ſaith David.

Two things are conſiderable in this *Concluſion.*

1. The *confirmation* of our *Faith*, we *believe* that we are heard of GOD, who is *able* and *willing* to *give* what we deſire.

2. The *end* whereto we ought to referre whatſoever we *deſire* in our *prayers*, The *Praiſe* and *Glory of* GOD.

Thine is the Kingdom. Pſ. 8. 15.

Thou art a *King*, and wilt *bear* thy *ſubjects.* *Thou* haſt right and authority to bear *rule*, and free command over thy *creatures*, the works of thy hand.

By thee Kings rule, and unto thee muſt they ſurrender their *Crowns.*

All *Potentates* are but ſubordinate to *thee*, thy Vicegerents.

For though God was pleaſed to ſtile

Nebuchadnezzar King of Kings, as having many *pety Kings* under him, yet *he himſelf*, and *he* only, the *King of Kings*. Eze. 26. 7. 1 Tim. 6. 15. Rev. 17. 14.

For he ruleth over all, as well *Kings* as others. Rev. 11. 15.

The *Kingdoms of the world* are *become the Kingdoms of the Lord*. Pſ. 103. 19

Thou art the great *King*, as thou ſpeakeſt thy ſelf. Mal. 1. 14.

Thou *removeſt* and ſetteſt up *Kings*. Dan. 2. 21.

And thy *Kingdom* is not *temporary*, or of ſhort] *continuance*, as other *Kingdoms* are: but it is an everlaſting *Kingdom*. Pſ. 145 11. Da 1, 7. 27

Thy throne endureth for ever. Heb. 1. 18.

The Lord is King for ever and ever. Pſ. 10. 16.

Thou art the King eternal. 1 Tim. 1. 17

Thou haſt *power* and ſtrength to *manage* this *kingdom*. *Thou* art *mightier* than our *adverſaries*. Power. Rom. 9. 19.

Who is able to reſiſt thy *power*.

This *Power* of thine hath been felt in all ages.

Who can do like thee, or what God is like thee? Mich. 7. 18

Thou ruleſt by thy power for ever. Pſ. 66. 7.

And this *power* is proper only to *thee*. Thou haſt ſpoken it, and *David* hath heard it more than once, *that Power belongeth to God*. 62. 11.

And

And that no ſmall *power* neither.

147. 5. *Great is our Lord, and of great power.*

Saint *Paul calls it the exceeding greatneſs of his power.*

Eph. 1.19 His mighty *power.*

Exo.15.6. *Moſes* in his Song calls it *glorious power.*

Col.1.11.

2 Th. 1.9. So Saint *Paul.*

Therefore *thou*, and *thou* only can *give* us what we *aſk.*

And glory *Great is the glory of the Lord.*

Pſ. 138.5. *Glory and honour is in his preſence.*

1 Ch.16.27 *He hath ſet his glory above the earth and*

Pſ. 8. 1. *heavens alſo.*

113. 4.

148. 13. *He is rich in glory.*

Ro. 9.23. *He is the only King of glory.*

Pſ.24.10. And therefore thou *expecteſt* of us that

Mar. 2.2. we ſhould give *glory* to *thee.* And

Lord, our intent is to *glorifie* thee.

We *aſk* theſe things, as meaning and intending to uſe them to thy *glory*, and ſay with the *Angles* and Quire of *Heaven*

Luc. 2.14. *Glory be to God in the higheſt.* And with the *creatures* in *Heaven* and *Earth*, and under the *Earth*, and ſuch as are in the *Sea.*

Rev. 5.13 *Bleſſing, honour and glory, and power to him that ſitteth on the Throne.*

And this *Kingdom*, *power* and *glory*, endureth not for a *ſeaſon* only, but for *ever*: there ſhall be no end of it. For ever and ever.

Thy Kingdom is everlaſting, ſaid *David*. Pſ. 10. 16.

Thy power everlaſting, ſay, and pray the *Angels*. Rev. 7. 12

Thy glory for ever alſo. 5. 13.

Let us therefore ſay with thoſe heavenly people. *Allelujah, Salvation, and glory, and honour, and power unto the Lord our God*. 19. 1.

Behold, O *Father*, we have (according to thy *Sons* directions and form) preſumed to *crave* thoſe things which we *want*. Amen.

We have made our neceſſities *known* to thee.

We ſtedfaſtly *believe* that thou art able to *ſupply* our *wants*.

We *deſire* of thee that thou wouldſt *grant* us thoſe things which we have *craved* of *thee*.

We *look* up to *thee*, we *ſigh* and *groan*, and pray *thee* to confirm our *votes* and *wiſhes* with thy *Seal*, *Amen*, So be it.

Grant us our *Petitions* for his ſake, that ſent us to thee, and that is *a true and faithful witneſs*, and in whom all *thy Promiſes* are *Yea and Amen*. Rev. 1. 5. 2 Cor. 1. Honour 20.

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Honour him in us, who deserve of o
selves (without him) no good, but mu
evil at thy hands. And say to our Pet
ons, *Amen*, *So be it.*

Our Father which art in Heaven.

O Almighty LORD and our He
venly Father, whose *fatherly* pow
and *goodness* is seen in the *Creation*, p
servation, and *governing* of all thing
and upon whom, as a *Father*, we *wait* a
depend for all that is *good:* who art
all places by thy *presence*, but especial
in *Heaven* by thy *Excellency*; We t
poor *children*, whom thou hast preferr
Psa. 8. before the rest of thy *creatures*, do, fro
the bottom of our hearts *wish* and *des*
Hallowed be thy Name. that *thy Name* may be *Hallowed*, *glorifi*
and *magnified*, *from the rising of the Sun*
the going down thereof, even thorow
parts of the *world*: and that it may
better spread from one *Nation* to ano
ther, give us grace (*who have received*
Eph. 1.4. *adoption of Children*) so to walk befo
thee in holiness and righteousnesse, t
the Heathen, who have not known th
Mat. 5.16 *Name*, *seeing our good works*, *may glori*
thy Name together with us. Thou see
Thy Kingdom come. O Lord, that we have many *Tyra*
amongst us in this life; as the *Dev*
malicio

malicious and cruel; the *World* vain and curious; the *Fleſh* frail and deceitful; and our own *will* vile and corrupt; all which do impetuouſly *tyrannize* over us, and oppoſe themſelves againſt thy *Kingdom*. Ariſe therefore, O Lord, and ſuppreſſe theſe *Tyrants*, and rule over thine and our *enemies* by thy *power*, and in us by thy *grace*, that we may hereafter be ſubjects *in thy kingdom of Glory*. *Let thy Kingdom come*, and govern us by *thy Providence*, defend us by *thy Might*, lead us by *thy Spirit*, and teach us by *thy Word*. Drive far from us the *Prince of this world*, and doe thou only Rule in us. Give us *grace* to follow the *example* of thy *bleſſed Angels*, and all other thy *creaturs*, who readily and joyfully *doe thy will*. Let our *wills* follow thine in all things, and let nothing be *diſpleaſing* to us, which thy *will* hath decreed, either for our *proſperity* or *adverſity*. Let us doe nothing contrary *to thy Will*, but let the performance and execution *of thy Will*, be the whole *ſcope* and aim of our *thoughts*, *words* and *actions*. And to this end, give unto us thy *holy Spirit*, which may direct our *wills*, enlighten our *underſtandings*, mollifie our *hearts*, and make them obedient to *thy will*. We fur-

Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

ther cry unto thee, O Lord, (*who giv*
food to every living creature, and feed
the young Ravens that call upon thee) a
pray thee that thou wouldeſt likew
give unto us this day our daily Bread. Fi
and above all, the *Bread of Life*, whi
may nouriſh us *ſpiritually*: and after th
Bread for our *bodies*, to ſuſtain *natu*
Give us, we beſeech thee, all things
ceſſary (not *ſuperfluous*) for this *life*. a
grant that we, uſing *thy bleſſings* as
commeth us, may be *ſtrengthned* a
enabled to paſſe this *life* quietly and
berly, and at the end of theſe our *day*
by the merits and interceſſion of our
viour *Jeſus Chriſt*, obtain *life eternal*. A

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

for as much, O Lord, as we know th
heareſt not unrepentant *ſinners*, and th
our ſins have (longe ſince) prevent
our prayers, and aſcended into thy *pr*
ſence, to ſtop the current of thy *merci*
and to call for *vengeance* againſt us:
Lord, behold, that we earneſtly *re*
us of them, and are heartily *ſorrowful*
them. Wherefore we humbly *pray* the
for thy great mercies to mankind, in
Son *Chriſt Jeſus*, that thou wouldeſt
pleaſed to be reconciled unto us, and

Pſa. 130. *forgive us our treſpaſſes. Enter not in*
Judgement with us, for if thou doe, no
is able to abide the *mildneſs* of thy *Juſti*
mu

much leſſe the *ſeverity* of it. Give us alſo grace to follow the *example* of our bleſſed *Saviour*, who *forgave his enemies*, and *prayed for them*, that we may *forgive them that treſpaſs againſt us*. Leſt, when thou commeſt to judgement, thou dealeſt ſo ſeverely with us, as thou didſt with him, *who had much forgiven*, and would not *forgive a little*. Thou knoweſt, O Father, how unapt we are of our ſelves *to think a good thought*, much leſſe to reſiſt ſo great enemies, as are hourly ready to aſſail us: ſuffer us not therefore to be *tempted* above our abilities; neither (by forſaking us or withdrawing thy hand of protection from us) *Lead us into tentation:* but Lord ſo ſtrengthen us, that (although it be not good for us, to be altogether free from *tentation*, yet) by thy aid and grace, we may have a *happy iſſue*, and *joyful deliverance* from it: And as we have humbly *prayed* thee, *not to lead us in*: So we further deſire thee *to deliver us out of all evil*. For as long as we remain in this *fleſh*, we ſhall have continual *ſtrivings* and *wreſtlings* with divers *evils*, but eſpecially with the *evil ſpirit*, the enemy of *Mankind*, who omitteth no opportunity to bring us into his *bondage*. But we are comforted, O Lord, with the

Mat. 18. And lead us not into temptation

But deliver us from evil.

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assurance of thy *mercy*, which can
fect and work more to our *salvati*
than his Malice to our *destructi*
Grant therefore, O Lord, that we m
be *delivered from all evil*, and from
our enemies *spiritual* and *temporal*, t
so, *we may serve thee ever hereafter*,
Luk. 1. 15. *holiness*, *and righteousness*, *all the d*
of our life.

For thine is the Kingdom, the power, All these *Blessings* we have been
more confident to beg of thee, O Lo
because we know assuredly that t
art *King of Kings*, n[illegible] hath abso
power within th[illegible] Doninions
thy self, and thou hast *power*
without mee, to maintain
right, and defend thy *subjects*, b
able to give those *things* which are
cessary for those who call upon
faithfully.

And glory, And we lastly *pray* thee, that see
it will be for thy *glory*, to grant th
things which we have *desired*, that w
the *bestowing* of them, thou wilt
give us thy grace, that we may use
employ them to that end for wh
thou *gavest* them, even thy *Honour*
For ever and ever. *Glory*. That so being thy true *serv*
here, we may be glorified with thee h
after, who art Lord of all glory to
eternity.

Havi

Having thus diſcovered and laid o-
n our *neceſſities* to thee, O Lord, in
at form and manner which thy *Son*
rected us, we humbly *pray* thee, to
y *Amen* to all our *Petitions*. In his *Amen.*
ame, and for his *merits* ſake, we pray
ee, to grant them. For though we
ave no *deſerts* to challenge them,
et his *merits* are *numberleſſe*, by *which*
e plead for them. And with this *Sa-*
rifice and *Oblation*, we are bold to
me unto thee, not only craving
ardon for our *ſins*, but ſupply of our
eceſſities. We come not to thee of our
lves, preſuming of any thing in us;
ut we are ſent by thy *Son Jeſus*
hriſt, who hath commanded us, with
nfidence to preſſe unto thy Throne, and
n his *name to aſk* whatſoever we ſhall
eed, either for *this life*, or *the life to*
me. And as he hath *ſent us*, ſo hath
e alſo *put into our mouth* words meet
r our requeſts. O Lord, take notice
f the *ſtile*, it is his own, and for his
ke, ſay to what we have required,
men. So be it.

And thou, O bleſſed *Saviour*, *God*
nd *Man*, intercede (we beſeech thee)
r us: for thou only art our *Advo-*
te, *Mediator*, and *Interceſſor* to the
ather. Cover our *imperfections* and

nakedneſs, with the *robes* of thy *righteouſneſſe*, and ſupply our poverty with the *riches* of thy *merits*: and caſt not thou from thy favour and *grace*, whom by Nature, thou of thy *goodneſſe*, haſt vouchſafed to make thy *Brethren*. Who liveſt and reigneſt, with the *Father* and *Holy Spirit*, now and for ever. *Amen*.

Petitions for Spiritual Graces.

Pſ. 109. 5. 94. 11. O *That my ways were directed, to keep thy Statutes*, O LORD.

Bleſſed is the man, whom thou teachest out of thy Law.

119. 18. *Open mine eyes, that I may ſee the wonderous things of thy Law.*

Teach me to do thy will, for thou art my GOD, let thy good Spirit lead me into the land of Righteouſneſſe.

Give me Grace O LORD

Rom. 7. 18. To know, *that in me* (that is, in my fleſh) *dwelleth no good thing.*

To abſtain from fleſhly luſts, which fight againſt the Soul.

To keep in mind always, *that the world paſſeth away, and the deſires thereof*, and that the benefit which a Man

teth by the *world*, is nothing but *destruction*.

Truly to say, *I have remembred thy everlasting Judgements, and my Soul receiveth comfort thereby.* Ps. 119.52.

O thou that *giveſt grace to the humble*; give me Grace to be *humble*. 1 Pet. 5.5.

Give me a good heart, which *hearing thy word may keep it, and bring forth fruit with patience*. Lu. 8.15.

O Lord, *let me find grace in thine eyes*. Gen. 6.8. Heb. 12.17.

Let *me find a place and time of Repentance*.

Let *me not receive thy Grace in vain*. 2 Cor. 6.1.
Let *me not fail, or fall from it*. Heb. 12. 15.
But *let me continue in it*. Act 13.43
And *let me grow in it*. 2 Pet. 3.18
To the end of my days.

Give me, O Lord, the works of Repentance
- *Carefullneſſe*,
- *Defence*, or clearing myſelf,
- *Indignation*,
- *Fear*,
- *Vehement deſire*,
- *Zeal*,
- *Revenge*.

2 Cor. 7. 11. Give me Grace to think upon and doe
- *Whatsoever things* are *True*
- *Venerable*,
- *Honest*,
- *Just*,
- *Pure*,
- *Lovely*,
- *Of good report.*

Give unto me O LORD
- *Humility* of heart.
- *Charity* to my Neighbour.
- *Patience* of mind.
- *Temperance* of life.
- *Chastity* of Body.
- *Contentednesse* of mind.
- *Alacrity* of Spirit.

Give unto me, good Lord,
- *Perfect knowledge* of my sins.
- *Hearty sorrow* for them.
- *Perfect hatred* against them.
- *Fervent love* to all goodness.
- *True obedience* to thy Will.

2 Pet. 1. 5. Give me Grace, O Lord, to adde,
- *To Faith, Vertue.*
- *To Vertue, Knowledge.*
- *To Knowledge, Temperance.*
- *To Temperance, Patience.*
- *To Patience, Godlinesse.*
- *To Godlinesse, brotherly kindnes.*
- *To brotherly kindnes, Charity.*

Give

Give unto me O Lord, the fruits of the Spirit
- *Love.*
- *Joy.*
- *Peace.*
- *Long ſuffering.*
- *Gentleneſs.*
- *Goodneſs.*
- *Faith.*
- *Meekneſs.*
- *Temperance.*

Gal. 5. 22.

Give unto me good Lord,
- *Contempt of the world.*
- *Hatred of ſin.*
- *Loathing of the fleſh.*
- *Deſire of Heaven.*

Give unto me, O Lord,
- A right faith *to live well.*
- A ſure Hope to *perſevere well.*
- A perfect Humility *to obey well.*
- A true Charity *never to be divided from thee.*

Give me grace O *Lord*, To be *content* with that which is *neceſſary*.

To *deſpiſe* that which is *ſuperfluous*.

Grant O Lord,

That I may ſo *live*, that I repent not to have *lived*.

That I may ſo *live*, that no man may know I have *lived* amiſſe.

That I may ſo *live*, that I may alwa
live.

That *dying* I may *live*, and *living*
may *dye*, and ſay with a chearful *Spi*
Luc. 2.29 *Lord now letteſt thou thy Servant depar*
peace.
Phil. 1.23. *I deſire to be diſſolved, and to be wi*
Chriſt.

Amen.

Prayers for ſpiritual Graces.

O Bleſſed Lord Jeſus Chriſt, who a
my only *Tutor* and Inſtructer, an
from whom I have learned whatſoev
I know, I beſeech thee, that thou wou
deſt further teach me thoſe things
whereof I am ignorant, and which a
neceſſary for my *ſalvation*; that th
wouldeſt keep me in thoſe things whi
I have already *learned*, and rectifie me i
thoſe matters, wherein (as a man) I er
ſtrengthen me, and make me *firm*, where
inſoever I *waver*, and am doubtfull, an
keep me from that which is *erroneo*
and hurtfull. Above all things *O Sa*
viour, ſtrengthen my *Faith*, and give m
grace daily to profit in the knowled
and underſtanding of thy *Holy word*, an
ſo govern all my actions by thy *Ho*
Spiri

Spirit, that my *life* may be answerable to my knowledge; and that I may shew the *fruits* of whatsoever I have *learned*, by my good and religious conversation. Give me a firm and assured *hope* in thee, and thy gracious promises, that in all my troubles and necessities, I may be evermore *confident* in thy mercy. Be unto me a strong Tower of *defence*, against mine enemies; that whether the *world* allure me, the *devil* assail me, or the *flesh* rebell; I may fly unto thee for refuge. And although thou presently put not forth thy hand to help me, but defer thy comfort, according to thy good pleasure; yet keep me from *doubting* or *despairing* of thy aid, because *thy promises are sure*. Give me a fervent *love* and perfect *charity* to my neighbour; that I may be as kind to him, and as carefull of him, as of one who is a *member* with me, of the same *body*, whereof thou (*O Sweet Saviour*) art the *Head*. Let my *love* to him be sincere and unfeigned, which may *charitably* relieve him in his *wants*, *patiently* bear with his *infirmities*, and *willingly* forgive him all his *trespasses* against me. Create in me, I beseech thee, a pure, mild, peacable, and humble *heart*, which may think harm to no man, nor recompense evil for evil,

Ro. 4. 16. 2 Cor. 1. 12

evil, but good for injuries. Cleanſe me from all uncleane and earthly *deſires*, and lift up my *heart* to thee, and *heavenly* things: and ſo write thy *Laws* in it, that I may wholly bend my ſelf to keep them, and pleaſe thee, perſevering in the ſame, to my lives end. Give me *O Lord*, true *compunction* of *heart*, and ſo water it with the dew of thy heavenly *Grace*, that I may, in the bitterneſſe of my *ſoul*, with abundance of *tears*, *ſighs*, and *groans*, bewail and lament, all my hainous and grievous tranſgreſſions againſt thee. Give me grace *O Lord*, that I may not boaſt in any *merits*, or works of mine own, or have any *confidence* in them: but let me *glory* in this alone, that I am a Member of that *Body* of thine which was *crucified* for me, and did ſufficiently *ſatisfie* for all the ſins of the *world*. If thou O Lord look, or expect any *merits* from me, behold I tender unto thee thine own *merits*, the *merits* of thy death and *Paſſion*, which thou haſt vouchſafed to make me partaker of; by vertue whereof alone, I dare boldly appear before thy *Tribunal*. Theſe *merits* I ſet between my *ſins* and thy *Juſtice*, and otherwiſe, or in any other manner,

manner, I dare not, I will not contend with thee. O ſweet *Jeſu*, I deſire thee to offer them to the *Father*, as a *propitiatory Sacrifice*, for all my great and grievous *offences*; that when my *ſoul* ſhall depart from this *body*, it may by the ſame, be freed and delivered, from all the *judgements* and *puniſhments*, which are due unto it for *ſin*, and be carried to that bleſſed *place*, where *there is no ſorrow*, but endleſſe *felicity*, where *thou*, together with the *Father*, and the *bleſſed Spirit*, liveſt and reigneſt for ever.

Before Prayer.

O Almighty and everliving *GOD*, Heavenly Father, to whom it is manifeſtly known, how inconſtant, and wandring, the minds of men are, in any good actions; and how eaſily we ſuffer our ſelves to be *carried away*, from the contemplation of thee, by diverſity of diſtractions, and unſeaſonable thoughts, which take hold of us, in the time of our Devotions and *Prayers* unto thee; who alſo, by thine only begotten Son *Chriſt Jeſus*, didſt preſcribe unto his Diſciples a form of

prayer

prayer to be offered up to thee, and haſt derived the ſame from them to us. Behold me, *moſt wretched ſinner*, wholly depraved and corrupt, intreating thee by the ſame *Son*, that for his ſake thou wouldeſt infuſe thy *Holy Spirit* into me, which *may adopt me into the number*
Eph. 1.5. *of thine Elect*: that it may teach me how I ought to *pray*, according to thy *Holy Will*: that it may allay all troubleſom and wandring *thoughts* in me, while I offer up my *prayers* and *praiſes* unto thee: Suffer me not to ſerve thee with my *lips*, and be abſent in *heart* from thee: but create a right *Spirit* within me, that I being ſenſible of all thy *graces*, and comforts, may with joyful and holy *zeal*, perform my *duty* to thee: that ſo, my *prayers* and deſires may appear before thee, and in thy *Sons Name*, I may effectually be heard, and my petitions may be *granted* to the *glory* and honour of thy moſt *holy Name*, and the endleſs *comfort* of mine own *Soul*, through the ſame our only *Lord and Saviour Jeſus Chriſt*.

Before

Before a Sermon.

O Moſt loving SAVIOUR, I moſt humbly intreat thee that thou wouldeſt be pleaſed, at this time, to *enlighten* my *underſtanding*, and to *open* my *inward ears*, with the *grace* of thy *Holy Spirit*, that I may hear that *ſacred Word*, with an humble heart, and rejoyce in it, in the obedience of the *Spirit*: that I may be fully inſtructed thereby, how to *doe good* and *avoid evil*; and bring forth the fruit thereof in my life and converſation: that thy *Honour* and *Glory* may be thereby *increaſed*, the *Devil*, and all other the enemies of my ſoul, may be vanquiſhed, my *Soul* may be *ſaved*, and at the laſt, I may appear with boldneſs, before thy *Tribunal*, and receive the reward of a *good and faithful ſervant*, *even his Maſters joy*, everlaſting bleſſednesse, and that, by thy *merits* only, O bleſſed *Saviour*. Mat. 25. 21.

Peti-

Petitions for Temporal blessings in which we are to desire of God,

THat he would be pleased to continue unto us,

The blessing of a *good King, just, and religious.*

To give unto us,

Magistrates and *Justices*, upright, and carefull to see good *Lawes* duly executed;

Teachers, to direct us in the Truth.

That he would bless us with

Length and goodness of *Dayes.*

Health of *Body.*

Contentedness of *Mind.*

Competency of *Estate.*

Food and *Rayment.*

Conveniency of *Dwelling.*

Wholesomness of *Air.*

Fruitfulnesse of { *Cattel.* / *Soyl.*

That he would make us happy.

In { *Wedlock,* / *Children,* / *Faithfull friends,* / *Peaceable and loving neighbours,* / *Honest Servants,* / *Skilfull Physicians.*

That

That he would preſerve our
Goods,
Good Name,
Our *Senſes and underſtanding*.

That he would protect us,
From { *Trouble*.
Enemies,
Dangers,
Loſſes,
Sickneſſes.

That he would give
Peace { To all Nations,
To our Land,
In our private dwellings.

Rules to be obſerved in the Morning.

WHen *thou awakeſt in the Morning, ſhut and cloſe up the entrance to thy heart, from all unclean, prophane, and evil thoughts, and let the conſideration of* God, *and goodneſſe enter in.*

When thou art ariſen, and art ready, retire thy ſelf to thy Cloſet, *or other private place, and offer to* God, *the firſt fruits of the* Day, *and in praying to him, and praiſing him, remember,*

1. *To*

1. *To give him* thanks, *for thy quiet rest received, for delivering thee from all* dangers, *ghostly and bodily, and for all other his* benefits *to thee.*

2 *Offer unto him* thy self, *and all things that thou doest possess, and desire him, to* dispose *of thee and them, according to his good pleasure.*

3. *Crave his* Grace *to guide thee, and to strengthen thee from, and against all* Temptations, *that so thou maist doe nothing this day following contrary to his* will.

4. *And lastly* beg *of him, (according to the* Rules *before prescribed) all things needfull for the* Soul *and* Body.

To which purpose pray as followeth.

Morning Prayer.

I Thank thee O heavenly Father, Lord of Heaven and Earth, for all thy *Blessings*, which I (undeservedly) have received from thee; that thou gavest me a *being* from honest *parents*, and in that part of the World, where thy Son *Christ Jesus*, is purely professed, that thou didst endue me with *reason* and *understanding*, and didst also give me perfect *members* and *sense*: that thou hast pre-

ser-

ſerved me ere ſince my birth,& vouchſafed me *health* and *liberty*, and a competency of *means*, to maintain me, and thoſe, whom thou haſt placed under me: that thou haſt *Elected* me in thy *Love*, *Redeemed* me by thy *Son*, *Sanctified* me by thy *Spirit*, and *kept* me this night paſt from all perils of *body* and *Soul*, and given me a ſweet and comfortable *reſt*. *O Lord I commend into thy hands*, my ſoul and body, thoughts, words,and actions, and humbly beſeech thee,that thou wouldeſt guide and order them all, to thy *honour* and *glory*, and my endleſs and eternall *happineſſe*. Enlighten my *mind*, that (the *Darkneſſe* and cloudy miſts of mine offences being diſpelled) I may walk before thee, in my vocation, without offence, *as in the day*, clean, unſpotted, and unblamable. Rom. 13. 13. Give unto me thy *Holy Spirit*, which may bridle my vain *cogitations* and headſtrong *deſires*; and order thou (I beſeech thee) my *words*, and rectifie all my *actions*. O Lord, as thou haſt of thy bounty, raiſed up my *body* from *ſleep*, ſo ſtir up my drowzie *ſoul*,from the ſleep of *ſin*, and carnall *ſecurity*. Let my *body* be ever aſſiſtant to my *ſoul*, in all good actions in *this life*, that they may both be partakers of *life everlaſting*. Thou O Lord

Lord haſt promiſed (*to thoſe which ſhall faithfully aſk*) *all things neceſſary for this life:* give me I beſeech thee, (If it ſeem good unto thee) ſuch a *competent eſtate*, as ſhall be expedient, to ſupport my *life*, in a civil, modeſt, and religious manner. Give unto me that which ſhall be convenient, but eſpecially O Lord, *a heart, and mind contented*, with whatſoever thou ſhalt be pleaſed to allot unto me. Grant *O Lord*, that in thy *Name*, *I may caſt forth my net*, into the *Sea* of this *world*, and diligently, carefully, and with an upright Conſcience, follow that vocation, in which thou haſt placed me: that by thine ayd and aſſiſtance, I may proſper, and have good ſucceſſe, in all my affairs. Bleſſe O Lord, the *Kings Majeſty*, *govern* his heart in thy *fear*, and *guide* his *underſtanding*, to do thoſe things, which ſhall be acceptable to *thee*, and profitable to his *Kingdoms*. Give him loving and loyal *Subjects*, and ſuppreſſe his open, and ſecret *Enemies*. And (together with him) bleſſe his *Queen*, and royal iſſue, make her *as the fruitfull Vine on the houſe tops*. Bleſſe all the ſtate *Eccleſiaſtical and Civil*, from the higheſt to the loweſt. Comfort the *comfortleſſe* and *helpleſſe*. Bring all *Travellers* to their own beings in ſafety, and

1 Tim. 6. 8.

Pſ. 128. 3.

and direct all upon the *Sea* to their ſafe *Ports*. Shew the light of thy *Truth* to thoſe which wander out of the right *way*. Give to all *ſinners* true and hearty *repentance*, ſtrengthen thoſe which have *begun well*, and give them thy aſſiſting grace, that they may *perſevere* in goodneſſe. To all my friends, kindred, and Enemies, and to thoſe which pray for me, give all thy good *bleſſings*: Keep us all, from all *evil*, and make us to continue in thy *Service*, to our lives end; and after the courſe of this miſerable life ended, bring us to thine everlaſting Kingdome, through *Jeſus Chriſt our Lord*.

Or thus.

ALmighty and Everlaſting GOD, I praiſe and bleſſe thee, from the bottom of my heart, that of thy infinite goodneſſe thou haſt preſerved me this night paſt, and haſt (with the impregnable defence of thy *Providence*) defended me from the power and malice of the *Devil*, and kept me both in *ſoul* and *body* from all his deviſes and ſnares, and raiſed me from ſleep (*the image of death*) and not left me, to be ſtifled in the

the darkneſſe of my ſins, but haſt given me a longer ſpace, to repent me of them. I humbly intreat thee that thou wouldeſt not withdraw thy hand of *Protection* from me, but take me into thy *Tuition*. Watch over me with the eyes of thy mercie, *and direct me in the way of thy* Pſ.119.5. *Commandements*. Endue me with thoſe graces of thy *Holy Spirit*, whereby I may paſſe this day, and the reſt of my life, to the *praiſe* and glory of thy *Name*, the *benefit* of my *Neighbour*, and the *ſalvation* of my ſinfull *ſoul*. Keep me, *O Lord*, from all ſin, bridle and mortifie my fleſh, that I offend not, nor fall into any tranſgreſſions, which may provoke thy wrath againſt me. Direct my *ſoul* and *body*, my *words* and *actions*, according to the rule of thy *Will*. *Divert* my *heart* from faſtning too much upon tranſitory *pleaſures*, and *convert* it to the delight of eternal *joyes*. And becauſe I am not worthy, O *Lord*, that thou ſhouldeſt hear me, poor wretched ſinner, for any worth in me; behold I ſet before thee, the *me-* 1 Joh.2.1. *rits* of thy only Son; *who is the propitiation for our ſins*; look upon him, and for *his Righteouſneſſe*, pardon the offences of me thy *ſervant*: and grant to me thoſe things, by thy *mercy*, which by the ſtrict Rule of thy *Juſtice* are not due to me.

Defend

Defend me *O Lord*, from all mine enemies. Arm me with thy *Spiritual* weapons, put on me the *Clothing of Wiſdom and ſtrength*; the *Breſtplate of Righteouſneſs*, the *Helmet of Salvation*, the *Shield of Faith*, and the *Sword of the Spirit*, that in this earthly *Pilgrimage*, I may manfully oppoſe the enemies of my ſoul, the *Concupiſcence of the Fleſh*, *the Tentations of the World*, and *Malice of the Devil*; that ſo having finiſhed valiantly the courſe of this *Terreſtrial* warfare, I may hereafter praiſe thee in thy *Celeſtial* Kingdom. And thou *O Lord*, who giveſt food to every living *Creature*, *and feedeſt the young Ravens which call upon thee*, be merciful unto me, in the ſupply of thoſe *neceſſaries*, which I dayly want. Preſerve me in health, *give me food and raiment*, *and ſufficient* to maintain me in that courſe of life, to which it hath pleaſed thee to call me; that having ſufficient *in all things*, *I may abound in good works*. And grant that I may lead a quiet life *in all godly converſation*: that having and uſing thy *bleſſings* worthily, I may paſſe this life, with joy and comfort, till it pleaſe thee to call me to a better. Give thy bleſſings to the *Kings Majeſty*, the *Queen*, the *Royal Iſſue*, and the whole eſtate of this Kingdom, and grant, that we

Ephes. 6.

Pſ. 147. 9.

1 Tim. 6. 8

2 Cor. 9. 8

Jam. 3. 13

we may all bend our thoughts and studies to please thee, that at the last, by the merits and intercession of *Jesus Christ*, we may be received to thy Heavenly Kingdom, *Amen.*

Or thus.

O Almighty *Lord God*, which day after day dost minister to sinful man infinite occasions, whereby we may be stirred up to praise thy holy *Name*, and art most plentifull in *pity*, and favourable to those, which with pure *hearts*, and unfeigned *faith* call upon thee; behold me, thy poor unworthy *servant*, with the eyes of *compassion*, that at this time am bold to offer up unto thee, my *Morning Sacrifice* of praise and thanks for all thy blessings; and amongst the rest, for that thou hast vouchsafed, after a sufficient and quiet sleep, to raise me safe from my Bed again, which favour thou hast not afforded to many others who in far greater measure have deserved it, than my self; for which *mercy* of thine, I am not able (through my insufficiency and weakness) to give unto thee due praise and thanksgiving.

Mat. 3. 17. I pray thee therefore, in thy dear *Son*

Name

Name, (in whom thou art well pleased) to accept these poor and weak *thanks*; and for his sake also, to be further aiding and assisting unto me this day following, in whatsoever I shall take in hand. For thou knowest, *O Lord*, how feeble mans nature is, insomuch, that if he trust to his own strength, of necessity he must fall into many miseries, errors, and dangers. Have mercy therefore upon mine infirmities, and be *propitious* and *helping* to me, that by thy *illumination*, I may discern and perceive *good* from *evil*; and by thy leading and direction, may follow the one, and *avoid* the other. Lord so guide me with thy *holy Spirit*, that I may neither doe, speak, nor think any thing this day, contrary to thy *holy Will*. Behold, *O Lord*, I offer my self a *living Sacrifice* to thee; and humbly pray thee to accept it. Good God, direct my soul *in the way of thy Commandements*, increase my *faith*, strengthen my *hope*, enlarge my *Charity*, Ps. 119.5. and infuse all the good *graces* of thy *Holy Spirit* into me. Give me *grace*, to *remember* my sins, as that thou mayst forget them; and so to *forsake* them, as that thou mayst *forgive* them. Instruct me in all goodnesse, and give me the grace of

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Perſeverance, that I fly not back from
ny good courſes in this *life*, but that
may goe forward, and continue in the
to the end of my days. O Lord, who h
promiſed the neceſſaries of this life,
Mat 6.36 *thoſe which ſhall firſt ſeek thy Kingdom*,
humbly intreat thee to give unto me
day, all things neceſſary for my ſuſte
tation ; as *food*, *rayment*, *health of body*
of heart, *peace of Conſcience*, and a bl
to all my endeavours; give me a
contented with that which ſhall be *ſuf*
ent, and not *deſirous* of that which is
perfluous ; that I may paſſe the reſt of
days on earth *religiouſly*, *honeſtly*, and
berly, as becommeth thy ſervant, to
honour and my endleſſe *comfort*. Be
cious to the *Kings* moſt excellent *Ma*
his Royal *Queen*, the Royal *Iſſue*,
whole *Eſtate*, *Clergy*, *Nobility*, *Ge*
Magiſtrates, and *Commons* ; give us
grace in *our* ſeveral places, to do
Duties, as in thy ſight ; that at the
(by the merits of *Jeſus Chriſt* our
viour) we may receive the re
thereof in thy eternal *Kingdom*, w
thou reigneſt together with the ſam
Lord Jeſus Chriſt, and the *Holy Sp*
World without end.

Mor

Morning prayer for a Family.

O Almighty *Lord God*, Heavenly *Father*, we give thee moſt humble and hearty thanks, in that thou haſt not only of nothing *created us after thine own Image*, but alſo haſt from time to time moſt graciouſly *preſerved us*; even to this preſent *Morning*, from all dangers and terrours, and haſt given us this night paſt, ſweet ſleep, and comfortable reſt; whereby we are refreſhed and fitted to our bodily labour. We thank thee O *Lord* for all thy ſpiritual bleſſings, for our *Regeneration*, *Juſtification*, *Sanctification* in ſome meaſure, and our *Redemption* by *Jeſus Chriſt*. We praiſe thy *Name*, for thy bountiful ſupply of all things neceſſary for this life, as alſo for thy patient and long expectance of us in our *Converſion*. *O Lord*, we confeſſe that we have been ſo far from the ſerious conſideration of thy favours to us, and from rendring due thanks unto thee for them, that in ſtead thereof, we have grievouſly offended thy *Majeſty*, with moſt abominable and vile ſins, notwithſtanding thou haſt ſought to reduce us to thy obedience, by the good motions of thy *Holy Spirit*. As often, *O Lord*, as we Gen. 1, 26

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look about us, either with the eyes of our bodies or minds, ſo often do thy fatherly and innumerable benefits appear unto us. For all which, we render again and again, from the bottom of our hearts, infinite thanks unto thee; and humbly deſire thee, for thy mercies ſake in *Chriſt Jeſus*, to pardon all our ingratitude and rebellions. Enlighten us, we pray thee, with thy *holy Spirit*, that we may ſee our imperfections; kindle our zeal toward thee: rule and govern our minds, will, affections and actions, that we may not willingly offend thee any more. And give us *Grace*, that we may always think, ſpeak, and doe, whatſoever ſhall be pleaſing unto thee, and abſtain from all things which ſhall diſpleaſe or offend thee. It is more than enough, O Lord, that we have been hitherto ſo *rebellious* againſt thee: It is too much, that we have been ſo *negligent* to ſerve thee, and it is worſt of all that we have been ſo *ingrateful* to thee for all thy bleſſings. Let all evil and wickedneſſe now depart from us, and let new manners, new affections, and new hearts be renewed in us. We commit our ſelves, O Lord, wholy into thy protection, this day, & the reſt of our lives, and moſt humbly deſire thee of thy infinite goodneſſe, that as now thou haſt put good

thoughts

thoughts into us, thou wilt be pleaſed to perfect them in us: ſo that being led by thy *Holy Spirit*, we may do that which is acceptable to thee, and love, ſerve, honour, and praiſe thy holy *Name* all the daies of our lives. And for as much, O Lord, as thou haſt promiſed to thoſe that love thee, *all things neceſſary for this life*, we call and cry to thee, *O our Father which art in Heaven*, to Give *us this day our daily bread*; even whatſoever is needful and expedient for our ſuſtentation. Give us, O Lord, ſufficient for our maintenance, leſt we take evil and indirect courſes, or *blaſpheme*, or *murmure* againſt thee: and not too much, leſt we forget from whoſe hands we receive it. Give not only that which ſhall be neceſſary, but contented minds alſo with it. Bleſſe O Lord, the labour and work of our hands, bleſſe us at home and abroad, and grant that every one of us may truly (as in thy ſight) walk in our ſeveral vocations, and diligently and carefully intend the ſame; making a conſcience of all our waies, that by thy gracious favour, and our own endeavours, we may have proſperous ſucceſs in all things that we ſhall undertake. Continue, O Lord, thy *Goſpel* among us. Bleſſe our gracious *King*, with the *Queen*, the royal *Iſ-*

ſne the Lady *Elizabeth*, with her Princely *Off-ſpring*, the whole *Land*, and all ſorts and conditions of people in it. Bleſſe all that travel by *Sea* or *Land*, and take into thy protection, all *Orphans*, *Widdows*, and all that ſuffer wrong: Give health and ſtrength to the *ſick* and *weak*, and joy and comfort to the *ſorrowful* and *afflicted*. Bleſſe us O Lord, with healthful and ſound *bodies*, keep our good *names* unſpotted, and unblemiſhed. Bleſs the *fruits* of the earth, and give us wholſom, peaceable, and ſeaſonable *times*. Theſe and all other thy *bleſſings* which thou knoweſt better to *give*, than we to *ask*; vouchſafe (if it ſeem good to thy *Majeſty*) to *give* us, for the worthineſs of thy Son *Jeſus Chriſt* our Lord, in whoſe bleſſed *Name*, and abſolute *Prayer*, we cloſe up our imperfect *Prayers*, and ſay as he hath taught us, *Our Father, &c.*

Rules for Evening and Night.

AS *we uſually* twice a day *at the laſt take our* bodily *ſuſtenance, ſo ſhould we be no leſs careful for the refreſhing of* ſouls; *but* twice a day *likewiſe* (Morning *and* Evening, *if not oftner*) *diſ-*

our ſelvs to Devotion *and* Prayer. *When thou therefore retireſt thy ſelf (as in the* Morning*) remember,*

1. *To give* God *thanks that he hath delivered thee from the dangers of the* day *paſt, proſpered thee in thy* affairs, *and given thee neceſſaries for thy* ſuſtentation.

2. *Examine thy* Conſcience *narrowly, and conſider wherein thou haſt (the day paſt) offended* God, *either in* thought, word, *or* deed: *and having ſet thine offences before thee,* confeſs *them to him, (and in the bitterneſs of thy* ſoul) repent *thee, be ſorry for them, and crave* pardon *for them, & deſire his grace that thou offend no more in the like.*

3. *Pray to* God *to continue his* care *over thee, the* night *following, and to defend thee from all perils and dangers.*

So that going to thy reſt *with theſe good actions and thoughts, thou ſhalt doe like to thoſe, which rake up fire in the* Embers *over night, that they may the more readily find it in the* morning.

In the Night.

WHen thou *awakeſt in the* Night, call *upon* God *likewiſe (for the* Night *was not made wholly for* ſleep*) praiſe him, contemplate, and meditate upon his works. Sometimes weep for thy ſins, according to*
Pſ. 6. 6. *the practice of* DAVID *For as the nightly* dew *refreſheth and tempereth the* Earth; *ſo do our nightly* tears *aſſwage our* con-
149. 5. cupiſcences. *And ſometimes rejoice in the* Lord, *according to that of the* Pſalmiſt, *for* the great benefits thou haſt received from him: *by theſe means, keeping thy ſelf to one* holy Exerciſe *or other, thou ſhalt be ſure to avoid the* Devils *tentations, whoſe*
Eph. 5. 11. *chief time of ſetting upon us, fitteth both with his* works, *which are uſually ſtiled* The works of darkneſſe.

Evening Prayer.

Pſal. 10. *The Lord hath granted his loving kindneſs*
42. *in the day, therefore in the night will I ſing of him, and make my Prayer to the God of my life.*

O Lord God, Father everlaſting, I yield thee moſt humble and hearty thinks, that thou haſt not only *averted*

thy *punishments* from me, which my grievous sins have deserved, but instead thereof, hast *preserved* me from all *dangers*, and *supplyed* me with all *necessaries* of this life. O Lord, I confesse, that I have so highly offended thee this day, that all the punishments which may be inflicted upon vile and miserable sinners are due to me. I confesse, O Lord, that I have offended thy *Majesty* in —— And not only these doe I acknowledge, but all the rest, which I have committed from my *infancy*, to this present *hour*, *wittingly* or *ignorantly*, in *thought*, *word*, or *deed*, against *Thee*, my *neighbour*, and my *self*. O Lord, I confesse my weakness, *I doe not that which I should*, and *would doe: but that which I should not, and am unwilling to doe, I doe*: not regarding or fearing thy incomprehensible *Glory*, venerable *Presence*, terrible *Power*, exquisite *Justice*, nor thy *Goodness* unspeakable, for which, *if thou shouldest enter into judgment*, what would become of me? But, O Lord, for as much as thou art a *Father of mercies*, and dost not *desire the death of a sinner*, if he return unto thee By unfeigned repentance: I most humbly (in the *Name* and *Mediation* of our blessed Saviour *Christ Jesus*) crave pardon for them. *Lord I repent, help my impenitency*, and

Repeat the sins thou canst call to mind.

Ro. 7.19.

Ps. 143.2.

2 Cor. 1.3.

Eze. 33.11.

hear my requeſt. Be merciful to me
ſinner, & pardon all my offences, where
of thou, O Lord, knoweſt me to be gui
tie. And I beſeech thee, O Lord, fo
the time to come, to mollifie my heart
water it with the dew of thy heaven
grace, that I may not alwaies bring forth
thorns and *weeds* fit for nothing but the
Cant. 1. 4. fire. *Convert me, O Lord, and I ſhall be converted*, open my eyes, direct my hear
and wayes: Draw me after thee, and
being converted, ſuffer me not *to return*
2 Pet. 2. *again with the Dog to his vomit.* And
22. foraſmuch, O Lord, as thou haſt ap
pointed the *Night* to refreſh our bodies
I humbly pray thee, to defend me (
well ſleeping as waking) from the ſnare
Pſal. 31. 5. of the *Devil. O Lord into thy hands I*
commend my Spirit, which thou haſt re
deemed (by thy precious death and
paſſion.) Suffer it not to *ſleep* in ſin, and
it lie *languiſhing* unto death, and ſo be
buried in the *grave* of thy *judgement*
but watch over it, I beſeech thee, and
defend it under the ſhadow of thy wings.
Pſal 17. 8. Let me not be oppreſſed with unne
ceſſary *ſleep*, but raiſe me in due time to
thy *Service* and *Praiſe*. Thou knoweſt,
O Lord, that of my ſelf I have no ſtre
ngth *waking*, much leſs when I *ſleep*:
humbly therefore pray thee to defend

my *ſoul*, *body*, *goods*, (and all things which thou haſt beſtowed upon me) this *night*, from all evil and damage; And ſo diſpoſe of me, that I be not *troubled* with any *terrors*, *terrified* with any vain *phantaſyes*, *Weakned* by any *ſickneſs*, or *impoveriſhed* with any *caſualties* or *croſſes*. Keep me, O Lord, from all evil dreams, and unclean thoughts, and compaſs me with a wall of thy *mercies*, that the *Tempter* approach not to my *Bed*: ſo that being *preſerved* by thy *protection*, and refreſhed with *comfortable* reſt, I my ariſe, and offer unto thee my daily bounden *duty* and *ſervice*, even *praiſe* and thanks to thy moſt holy *Name*.

Or thus.

O Bleſſed *Lord Jeſus Chriſt*, to whoſe inexhauſtible bounty we owe all honour and praiſe, I give thee all poſſible thanks, that thou haſt vouchſafed to keep me this day from all evil, ſo that none of thy fearful *judgements* (to which I was juſtly liable) have fallen upon me, but of thy unſpeakable mercie, thou haſt preſerved me from them, and haſt alſo liberally, and with a bountiful hand, ſup-

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ſupplied me with the neceſſaries of this life, notwithſtanding my great and manifold ſins committed againſt thee. O Lord, I confeſs, that I have waſted the time (which thou haſt given me for repentance) altogether idley, vainly, and unprofitably, not ſo much as conſidering or taking notice, that this *day* might have been the laſt of my *life*, but have added and heaped *up ſin upon ſin*, in thy Allſeeing ſight, as if I had ſtood in no fear of thee at all, daily renewing (as much as in me lay) thy torments and paſſions: for which I have deſerved, that the earth ſhould open upon me, and hell devour me: which, that it is not come to paſſe, I aſcribe (with all thankful acknowledgement) to thy infinite mercy and goodneſs. O Lord, I acknowledge that it is of thy goodneſs alone that I am thus preſerved from all thy *judgements*, ſeeing that many calamities have befallen divers others, who have leſs deſerved them than myſelf. That ſome have therefore periſhed by *water*, ſome by *fire*, ſome by *ſword*, others by *ſudden* and violent *death*, and that I live: that ſome have been taken *blind*, ſome *lame*, ſome *diſtracted* in their ſenſes, that others have *ſuſtained* much *damage* in their worldly eſtate,

and

and I have *escaped*, and not been *punished* in any of these *kinds*, to what shall I ascribe and attribute the cause? surely to thy *mercy* alone, for which I cannot give unto thee sufficient *thanks*. But O sweet *Saviour*, as thy *mercy* exceedeth, so do our *necessities* increase, thou canst not want matter for thy *mercy* to work upon, by reason of our inabilities to help our selves: wherefore I further *pray* thee, that this night following may be also safe and prosperous unto me, that by a sweet *sleep* and comfortable *refreshing*, I may be fitted, when I awake, to *serve thee* with a thankful and chearful *heart*. And because, O Lord, that this life hath not one certain hour, I beseech thee to *enligthen mine eyes that I sleep not in death* and grant that after I have rested quietly, I may by thy *grace* and *mercy* arise to serve thee, in singleness of heart *Lighten* (O Saviour) *my darkness*, and mercifully keep me from all dangers of this night. Save me *waking*, and keep me *sleeping*, that I may *watch* in thee, and *rest* in peace. There is nothing that more resembleth our *Life*, than the *day*; nor the *grave*, than our *Beds*: O Lord, therefore, when I am laid down, and by *sleep* made unable to help my self, being like unto

Psa. 13. 4.

unto a *dead* man defend me then by thy power, from the crafts and assaults of the *enemy*, that he do me no harm; so that (though my body *sleep*) my soul may *watch* unto thee, and contemplate of the life to come. And grant, that having passed the night quietly, I may arise as well from the *sleep* of sin, as from my natural *sleep*, and with all alacrity pass the day following in thy service, and in the end of my pilgrimage (by thy merites) receive the *Crown*, which thou hast promised to those that love thee, in that *day* which no *night* shall follow, and in that heavenly *Kingdom* where thou reignest, together with the *Father*, and the *blessed Spirit*, world without end.

Evening Prayer.

Ps. 141. 1. LEt *my prayer, O Lord, be set forth in thy sight, as the incense, and let the lifting up of my hands, be an evening Sacrifice.*

55. 18. *In the Evening, Morning, and at Noon-day, will I pray, and that instantly, and thou Lord shalt hear my Prayer.*

91. 1. Blessed be thou O Lord, *who hast preserved me from the Arrow that flyeth by day, and from the sickness that destroyeth in the noon day.* Who

Who haſt not cut off my life like a Weaver; nor made an end of me. Eſa 38.8.

O Lord, I confeſs, that as my dayes have increaſed, ſo hath my ſin multiplied.

The juſt man falleth ſeven times a day: But I miſerable ſinner, ſeventy times ſeven times. Pro.24.16

But I return to thee O Lord, and repent: *Let not the Sun go down in thy wrath.* Luc.17.4.

O Lord, whatſoever *good* I have *done* this day, I acknowledge, that thou haſt wrought it in me, and deſire thee graciouſly to accept of me for it, as thy *Inſtrument* only.

O Lord, whatſoever *evil* I have *committed* this day, I confeſs it, to be the *work* of mine own hands, and heartily pray thee to pardon it.

O Lord, which giveſt the *ſleep* of health to them that love, and cauſeſt thoſe that fear thee, to *ſleep confidently,* Pſal.13.4 *Lighten mine eyes that I ſleep not in death.* Pſal.91.5 *Keep me from the terrors of the night, and from the works of darkneſs.*

Lord, though I *ſleep*, yet let my heart *watch* to thee; and when I *wake*, let me be preſent before thee, let my thoughts aſcend to thee. Cant. 5.

Grant, that I may always remember, that *the night is no night with thee,* and Pſ.139.12.

that

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that the darkneſſe and light, are to thee alike.

Grant, that I may always meditate upon the long and laſt *ſleep*, the *ſleep* of death, the *bed* of my *Grave*, and the *Co-*
Eſa. 14. 19 *vering of worms and duſt.*

Let my *ſleep* be a ceſſation from ſinne, and let me not in my *ſleep* doe, or think any thing, that may *offend* thee, or *defile* my ſelf.

And grant, that after the *ſleep* ſhall depart from mine eyes, I may remember thee, *ſearch my reynes*, and try my heart.

O Lord, I commend my ſelf, and all that (of thy bounty) is mine, to thee. *In*
Pſal. 71. 1. *thee I put all my truſt and confidence.*

Thou ſeeſt in what dangers we are, what ſnares the *Devil* laieth for us.

I humbly therefore pray thee to defend me from him.

And grant me ſo to order and end my life, that I may *ſleep* in peace, and take my reſt with thee, for the merits of *Jeſus Chriſt*, &c.

Pſal. 4. 1. *I will lay me down in peace, and take my reſt, for it is thou Lord only, that makeſt me dwell in ſafety.*

Evening Prayer for a Family.

O Almighty and everlasting God, who hast appointed all times and seasons to succeed in their due course; and hast ordained the *day* for the works of the *day*, and bodily labour, and the *night* to take our quiet *rest* and refreshing: by whose *providence* and *mercy*, we have been preserved this *day* from all dangers, and have been furnished with all things necessary for this life: we humbly pray and beseech thee, that now, in this time of *night* and *darkness* (wherein we poor and miserable sinners stand in most need of thy help and aid) thou wouldest be pleased, to keep us, from all dangers, *spiritual* and *temporal*. O Lord we confess, that we have not deserved the least of thy favours; nay, if thou shouldest with a strict eye examine our actions, how we have spent this *day*, and the rest of our *dayes* past, we should not be able *to stand in thy sight*; much lesse beg any further blessings of thee. For (notwithstanding thy manifold and daily favours) we have in all things been rebellious and repugnant to thy blessed *Will*; and obedient and conformable to the command of our enemies, the *flesh*, Psal. 5.5.

the

the *world*, and the *devil*: insomuch, as we have lost our liberties, and are become servants and slaves unto them. For we have wholly given our selves to serve the pleasures of the *flesh*, in concupiscences and other carnal *Acts*: we have hearkned too much to the delights of the *world*, in covetous *desiring* that which is not our own, in *abusing* the *creatures* thereof, which were created for our necessary use, and not for our wanton and insatiable desires: and we are become the servants of *Satan*, in not opposing and resisting his unclean and wicked tentations. Our sins are *infinite*, and our iniquities are *numberless*, so that we cannot, nor are any way able to recount them unto thee. We have *fled* from thee, *seeking us*: *neglected* thee, *loving us*: *stopped our ears* to thee, *speaking to us*: *turned our backs* to thee, *reaching thy hand* to us: *forgotten thee*, doing good to us: and *despised thee*, correcting us. Yet O Lord, we humbly intreat thee to shew thy accustomed mercy to us poor and miserable sinners, who in grief and anguish of soul, confess these our offences, and earnestly and bitterly bewail them. Look upon us with the eyes of compassion, not for any thing in us, but for the love and respect which thou bearest

to thy Son CHRIST JESUS, in whom we verily believe, that thou art fully reconciled unto us. Take away our ſins, and the puniſhment due unto us for them. Let thy wrath be turned from us, and deſtory us not together with our manifold tranſgreſſions. Lord, thou ſeeſt our wickedneſſe, and withall, how, and in whoſe name, we crave thy mercy. Turn thee O Lord, from thine anger, which thou mighteſt juſtly power upon us, and be gracious unto us, according to thy wonted goodneſs, who *abhorreſt nothing which thou haſt made.* Create alſo, we beſeech thee, in us, new hearts, hearts fit to ſerve thee, *and write thy Law in them,* with the finger of thy *Holy Spirit,* that all our deſires and actions, may be conformable to thy bleſſed *Will.* And now again, O Lord, we deſire thy *Majeſty,* to take our ſouls and bodies into thy protection this night following: ſuffer us not to *ſleep* in ſin, but watch over us, and defend us *under the ſhadow of thy wings:* Let not our *ſleep* be exceſſive or immoderate, but raiſe us again in due time, that after a quiet and moderate *ſleep,* we may ariſe to *ſerve* and praiſe thee *joyfully*; begin and *perfect* our works *juſtly*: *labour* in our vocations *truely*:

Jer. 31. 33

Pſal. 17. 8.

truly: and *seek* thy Kingdom *earnestly*: that at the last, by thee, with thee, and in thee, we may come unto the same *Kingdom*, by the merits of our Saviour JESUS CHRIST, in Whose *Name* and *Prayer* we are bold to call further upon thee, saying, *Our Father, &c.*

Prayers upon the Life and Death of our Saviour Jesus Christ.

O Sweet SAVIOUR, *who for the love of mankind, diddest vouchsafe to descend from thy Royal Throne, from the bosom of thy Father, into this vale of misery, and to take on thee the form of a sinner, even humane flesh in the sanctified womb of the most chaste and pure Virgin, and be born without impeachment to her Virginity,*

Be pleased of thy great clemency, to make my heart thy habitation, adorn it to that end, with all spiritual graces, and be daily born in me, by renewing in my soul a fervant love to thee; and

Be mercifull to me.

O Blessed Lord, *who being God almighty, didst not disdain at thy Birth, to be wrapped in swadling clouts, and to be laid in a Manger,*

Grant that I may be ever in thy sight

a

a little Infant, in Humility and lowlineſs of Spirit: take from me all ambitious Thoughts, and

Be mercifull to me.

O gracious Lord, *who at thy Birth wouldeſt be received into this world with the joyfull Hymns of bleſſed Angels, and be found to the great delight and admiration of poor Shepheards*;

Give thy grace unto me thy poor unworthy ſervant, continually to perſevere in thy praiſe, to ſeek thee with the Shephards affection, by ſeeking to find thee, and finding thee, always to retain and enjoy thee, and

Be merciful to me.

O Sweet Jeſus, *who wert pleaſed upon the eighth day to be circumciſed, and in that moſt tender age of thine, didſt begin to ſhed thy blood, merely for the love of me and mankind*,

Cut off, I intreat thee, all ſuperfluities from my ſoul, and take from me all evil thoughts, words, and works, and

Be mercifull to me.

O Bleſſed Chriſt, *who (to the unſpeakable comfort of me and all thine Elect) wouldeſt be called by the ſaving Name of Jeſus*,

Grant, that the memory of this name may ever cauſe a reverend reſpect in me toward

toward thee, and that by it I may be preserved all my life, and at the hour of death, and

Be mercifull to me.

O loving Lord God, *Who wouldest be found by the Wisemen which sought thee with faith and devotion, and who (having found thee) fell before thee with oblations of Gold, Frankincense and Myrrhe,*

Be pleased, I beseech thee, that I may find thee in Spirit, and worship thee in Spirit and Truth: offering unto thee the Gold of bright shining Charity, the Incense of pure devotion, and the Myrrh of perfect Mortification, and

Be mercifull to me.

O blessed Saviour, *who to leave mankind an example of Obedience and Humility, wouldest become subject to the Law, and be brought to the Temple, and there have offered for thee the Oblations of the poor, and not the rich,*

Give me the grace of obedience, to subject my self willingly to my Governours: suffer not the least thought of Pride to reign in me, but quench in me all haughtiness of Spirit, with inordinate love, and conceit of my self, and

Be mercifull to me.

O gracious Lord, *who whilst thou wast yet young and tender, wert contented to suffer persecution, and flie with thy blessed Mother into Egypt,* Grant

Grant me ſuch ability by thy grace, whereby I may not only ſuffer perſecation and affliction when it ſhall pleaſe thee, but alſo perſecute and puniſh all wickedneſs within my ſelf before it grow too ſtrong for me, and

Be mercifull to me.

O bleſſed Jeſus, *Who being ſought for by thy bleſſed Mother three days, wouldeſt be found of her in the Temple,*

Suffer me never to be ſevered from thee, give me ſuch a Devotion toward thee, that I may never be weary in ſerving thee, nor ſatisfied with praiſing thee, either in Chruch or private Cloſet, and

Be mercifull to me.

O loving Lord, *who wouldeſt enter the River* Jordan, *and there be baptized by thy fore-runner* John *the* Baptiſt,

Be pleaſed that I my be purified in this life by thy merits, and thereby waſhed from all my ſins, and

Be mercifull to me.

O gracious Saviour, *who didſt continue faſting and praying forty days and nights together in the Deſert, and after divers tentations, didſt overcome Satan,*

Grant that I may chaſtiſe my fleſh, and exerciſe my ſelf in Faſting, Watching, Prayer, and other ſpiritual Exerciſes, and ſubdue

ſubdue all evil affections which rebell a-
gainſt the Spirit, and

Be mercifull to me.

O bleſſed Redeemer, *who for my ſake didſt ſubject thy ſelf to many ſorrows and neceſſities, to heat, cold, hunger, thirſt, weerineſs, ſweat, journies, perſecutions, and tribulations,*

Strengthen me with the aid of thy Holy Spirit, that I may willingly bear all adverſities, as comming from thy hand, and

Be mercifull to me.

O bleſſed Lord, *who while thou wert upon earth didſt vouchſafe to comfort the Sons of men, and heal their infirmities,*

Repleniſh my heart with all pious affection, that I may account the miſeries of others as mine own, and ſupply their neceſſities in whatſoever I may according to my abilitie, and

Be mercifull to me.

O gracious Lord, *who for thy love to mankind, didſt endure infinite miſeries, injuries, calumnies, blaſphemies, and revilings, even of thoſe to whom thou haſt done much good,*

Create in me a heart pure and innocent, which may forgive mine enemies, and love them, rendring good for evil, whereby I may ſhew my ſelf a true ſol-

lower

lower of thy perfect Charity and Patience, and

Be mercifull to me.

O merciful Saviour, *who to abrogate the Ceremonial Law, didst eat the Paschal Lamb with thy Disciples, and giving them an example of humility, upon thy knees didst wash their feet,*

Grant that this example may take deep impression in me; give me perfect humilitie, true obedience, and fervant love, whereby I may love thee sincerely, and all others unfeignedly, and

Be mercifull to me.

O blessed Lord, *who of thy great love didst institute the blessed Sacrament of thy Body and Bloud, whereby thou mightst continue with us to the end of the world,*

Stir up in me an earnest desire and longing after this holy Sacrament, and grant that I may ever receive it with a chast love, deep affection, and a pure heart, and

Be mercifull to me.

O loving Lord, *who when thou wert to leave this world, didst comfort thy Disciples, and with ardent and affectionate prayer didst commend them to the Father, thereby shewing what love thou didst bear to them, and all others who should believe in thee,*

Make my heart ſenſible of this love, and raiſe in me an earneſt affection to thee, that I may be wholly transformed into the love of thee, and

Be merciſull to me.

O merciful Saviour, *who praying in the Garden, didſt wholly reſigne thy ſelf to thy Fathers good pleaſure, deſiring that not thy will, but his ſhould be wholly done,*

Give me grace, that in all adverſity and tribulation I may flee to thee by Prayer, and ever commit my ſelf to thy providence and good pleaſure, and

Be merciful to me.

O Sweet Jeſu, *who didſt ſuffer thy ſelf to be taken and bound as a Malefactor, neither didſt lament nor murmur whilſt thou wert ſhamefully entreated by thy Enemies,*

Give me ſtrength, after thine example, willingly and patiently to endure all adverſitie and tribulation, which ſhall at any time befall me, and

Be merciſull to me.

O bleſſed Saviour, *who wouldſt be forſaken of thine own Diſciples in the middeſt of thy troubles and afflictions,*

Pardon me thy fugitive ſervant, and receive me into thy favour: ſuffer me not to wander from thee any more, but give me ſuch conſtancy and perſeverance,

rance, that I may continue in thy ſervice to the end of my days, and

Be mercifull to me.

O merciful Jeſu, *who ſtanding in the preſence of the High Prieſt, didſt patiently endure a cruel blow,*

Mortifie in me all angry affections, that I be not diſquieted when I am injured, nor think of revenge, but for thy ſake may bear all things patiently, rendring good for evil, and

Be mercifull to me.

O gracious Redeemer, *who in the night of thy Paſſion, wouldeſt be mocked, derided, and many wayes be deſpightfully handled,*

Help mine infirmities, lend me aid that I faint not under tentations or tribulations, but give me grace to be thankful to thee for them, and

Be mercifull to me.

O bleſſed Lord, *who wouldeſt not reply to the unjuſt accuſations of thine enemies, but mildly with a deaf ear wouldeſt let them paſs,*

Grant that no ſlanders may move me to impatience, but that by thine example I may patiently overcome all that any way defame or injure me, and

Be mercifull to me.

O loving Saviour, *who being denyed by*

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thy Apoſtle Saint Peter, *didſt look on him with the eye of compaſſion, and cauſe him to bewail his offence with bitter tears,*

Look alſo on me miſerable ſinner, with the ſame gracious and moving aſpect, that I may waſh away my ſins with the tears of repentance, and never deny thee my Lord and Saviour by word or deed, and

Be mercifull to me.

O ſweet Jeſu, *who being ſtripped, wouldeſt be bound to a pillar & ſcourged, whereby thy bleſſed body was torn and wounded,*

Heal my wounds by thy ſtripes, take all evil thoughts from me, and grant me patience to endure the ſtrokes of thy fatherly viſitation, and

Be mercifull to me.

O gracious Lord, *who after ſo many wounds received, and ſo much precious blood ſhed, wert mocked and crowned with a Crown of thorns,*

Grant that the rememberance thereof may be imprinted in my heart, and that I may love thee for thy exceeding charity, and wholly think of thee, wholly contemplate on thy bitter paines, and

Be mercifull to me.

O bountiful Jeſu, *who wert pleaſed with great pain, labour, and wearineſſe, to carry*

carry thine own Crosse to Mount Calvarie, *and there to comfort the lamenting women, exhorting them to weep not for thee, but themselves and children,*

Give me grace with a chearful mind to bear any crosse thou shalt lay upon me, and to bewail with tears my sinful life past, and

Be mercifull to me.

O merciful Redeemer, *who didst suffer thy sacred hands and feet to be peirced with nails, and fastend to the Crosse, and there didst with great effusion of blood suffer unexpressable torments,*

Grant that I may always with a faithful and thankful heart bear in mind thy exceeding great love, who wouldest endure so great and grievous things for me. Purge and wash my Soul with those streams of thy most precious blood, from all uncleanness, and offer them to the Father for a full and plenary satisfaction of all my transgressions, and

Be mercifull to me.

O blessed Lord, *Who in thy bitter pains didst intercede with the Father for thine enemies which crucified thee; saying, Father forgive them, for they know not what they doe,*

Give me grace, that according to thy

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Precept and Practice I may love mine enemies, pray for them, and doe good to thoſe which do evil unto me, and

Be mercifull to me.

O gracious Lord, *Who being crucified between tow Thieves, didſt promiſe to the one of them confeſſing thee, the fruition of Paradiſe,*

Look upon me with the eyes of pitie, wherewith thou beheldeſt that good Thief, and grant I may live ſo, that at the end of my days, I may be found worthy to hear that joyful ſpeech, *This day thou ſhalt be with me in Paradiſe,* and

Be mercifull to me.

O ſweet Jeſu, *Who for the grievouſneſs of torments, and exceeding loſs of blood didſt faint and cry,* I thirſt; *and wert pleaſed to drink gall, and vinegar,*

Let the remembrance of this Cup extinguiſh in me all inordinate riot and exceſs. Give me the vertue of ſobriety, that all inordinate paſſions being quenched in me, I may wholly thirſt after thee, and

Be mercifull to me.

O loving Lord, *who when thou wert ſo pleaſed, didſt call for death, and bending thy head, didſt commend thy Spirit into the hands of thy Father,*

Gra

Grant that the uncertainty of my death may be ever in my thoughts and that I may be ever willing and ready to leave this transitory life when it shall seem good to thee, to whose blessed protection I commend my soul, praying thee to

Be mercifull to me.

O blessed Saviour, *who with great sorrow of thy friends, wert taken down from the Cross, and laid in the Sepulcher,*

Bury with thee all my evil desire, that I may seem dead to those things which displease thee, and be wholly delighted in thee my Redeemer, and

Be mercifull to me.

O glorious Lord, *who after three dayes, having overcome and triumphed over death and Satan, didst rise again out of the grave, and visit thy disciples and Friends,*

Revive me from the death of sin, cause me to walk in newness of life, and to seek after heavenly things, that when thou commest, again I may appear with thee in glory, and

Be mercifull to me.

O merciful Saviour, *who forty dayes after thy Resurrection didst gloriously and triumphantly ascend into heaven in the sight of thy Disciples.*

Let it please thy goodness to infuse a longing desire and love of thee into my

ſoul, that it may be elevated in affection to thee, and ſeek thoſe things which are above, and

Be mercifull to me.

O gracious Lord, *who (according to thy promiſe before thy aſcenſion) didſt ſend thy Spirit upon thy Diſciples, and other thy elect ſervants,*

Purifie (I beſeech thee) my heart, that the ſame Spirit finding my ſoul pure and clean, may make his abode in it and adorn it with his manifold graces, and

Be mercifull to me.

O bleſſed Saviour, *Who when thou ſhalt at the laſt day come to judge the quick and the dead, wilt render to every one according to his works, either reward, or puniſhment;*

Give me grace ſo to paſs this earthly Pilgrimage, according to thy holy Will, that at that day I may be (through thy merits) thought worthy to be received into thy heavenly Manſion, there to praiſe and bleſs thee with the holy company of bleſſed Saints and Angels for evermore, and

Be merciful to me.

Amen.

Prayers

Prayers for ſeveral perſons,

For a married man.

O Gracious *Father*, Maker and Preſerver of *Heaven* and *Earth*, who in the beginning didſt inſtitute *Matrimony*, foretelling the myſtical union of the *Church*, with our Saviour *Chriſt*: who alſo, in the time of his being upon earth, did honour *Marriage* with his *firſt Miracle*: and haſt appointed it alſo for Joh 2.
a *means* whereby *Mankind is propagated*, for a *remedy* to avoid *unlawful luſt*, and Gen. 2.
for the *mutual comfort* and conſolation of thy *Children*: I humbly entreat thee to give me the aſſiſtance of thy divine *Grace*, that I may live according to thy Commandements, with my Wife, whom thou haſt given for my *help* and comfort, in this world. Mortifie in me all unclean, diſhoneſt, and fleſhly luſts, let not the heat of unlawful concupiſcence take hold of me, but make me to be fully pleaſed, and ſatisfied with her love, and to love her, as *Chriſt* loved his *Church*, to cheriſh and comfort her as mine own *body*, and to have as great a care of her health, as of mine own. Grant, that we may live in *peace*, without *debate*; in *unity*, without

diſcord; like the members of one *body*, equally deſirous to praiſe thy holy *Name*. And as thou haſt (O Lord) beſtowed many children upon us, give us diſcreet hearts and underſtanding minds, to bring them up in thy *Faith* and *Fear*, in a religious, honeſt, and civil manner. Give them obedient hearts to thee, and to thy commandements, and to all that thou requireſt of them, to be performed in *duty*, towards us their *Parents*: Keep them from thoſe which are ready to ſeduce them, and ſo lead them in thy *Faith*, *Fear*, and *Knowledge*, that they prove not a *curſe*, but a *bleſſing* unto us; and thereby attain to that *bleſſing* which thou haſt promiſed to thoſe which *honour* and *obey* their *Parents*. Grant likewiſe, O Lord, that I may guide and inſtruct the family which is under me, in thy *fear*, and in honeſt and careful manner provide as well for their *bodies*, as their *ſouls*. And give them the like *Grace*, O Lord, to perform their *duties*, in fear and obedience, not as *eye-ſervers*, but in ſimplicity of heart, as in thy *ſight*. And give us (O Lord) a competency of eſtate, to maintain our ſelves, children, and family, according to that rank or calling, wherein thou of thy goodneſs haſt placed us, without exceſſe, riot, or vain

Eph. 6. 6. Col. 3. 21.

vain glory, and in ſingleneſs and pureneſs of heart, with all humilitie, relying upon thy bleſſed will, who knoweſt better than we our ſelves, what is needful for us, To thee be all *Honour* and *Glory*, now and for ever.

For a married Woman.

O Merciful and loving Lord God, who in the beginning, for the propagation of mankind, didſt take *Eve out of the ſide of Adam*, and gave her *as an helper*. Gen. 2. 22. I give thee *humble* thanks, that thou haſt vouchſafed to call me to the honourable eſtate of *Matrimony*. Give me grace O Lord, that I may lead a life worthy thereof, that I may love my *husband* with a pure and chaſt love acknowledge him for my *Head*, and truly reverence and *obey him*, in all good things: that thereby I may pleaſe him, and live quietly with him. Grant, that I be not carried away, with the vain faſhions of this *World*, but may put on ſuch habits, as ſhall be agreeable, and ſuitable with the eſtate of my *Husband*, and may become a modeſt *Woman* to wear. Help me, O Lord, that I may, under him, prudently, and diſcreetly guide, and

and govern his *houſhold* and *family*: and carefully look that nothing be either careleſly loſt, or wickedly committed in my houſe. Fit me with thoſe good
Pro. 31. *Graces*, which the wiſe man deſcribed
1 Pet. 3. in *a good woman*, and Saint *Peter*, *in Holy and Sanctified Matrons*. Give me ſuch care concerning the education of my *Children*, as belongeth to my part, that I may live to ſee them proſper *in this life*, and afterwards we may all be received to thy eternal *Kingdom*, through *Jeſus Chriſt*, &c.

For a Child.

O Almighty Lord God, to whom the *Obedience* of *Children* to the *Parents* is moſt acceptable, and all *diſobedience* moſt diſpleaſing, who haſt promiſed a *bleſſing* to the *dutiful*, and threatned a
Exod. 20. *curſe* to the *diſobedient* children. I beſeech thee to put away from me the deteſtable ſin of *diſobedience*, and rebellion againſt my *Parents*, and give me grace to obſerve them with all kind of *duty*: to *obey* them, in all their juſt commands: and to be *ayding* and helpful to them, at all times of their need. Give me grace, to bear all their reproofs and errors patiently,

ently, and not to grieve them, by ſtubborn and evil courſes. Let me not be ſo far deprived of thy *Grace*, that I ſcoff or deride them, though by age, or infirmity, they ſhall fail in their *Judgment* or Reaſon: but cauſe me to *ſupply* their wants, leſt that I having plenty, and (they being in any need or diſtreſs) I not ſupplying it, or not ſuccouring them, their lives, to whom I owe mine, may be in danger to be ſhortened. Lord forgive all the offences which I have heretofore committed againſt them. Increaſe the number of their daies: keep them ſafe in body and mind: let them ſee their *Childrens Children*, to their comfort, and thy Glory. Let them govern us, and the reſt of their family. with wholſome *Diſcipline*, and good *example*: that at the laſt, they may, in their due time, depart this life in *peace*, and come to thy Kingdom *unſpotted* through *Jeſus Chriſt*. Pſ. 128.6.

For a Woman with Child.

O Bleſſed Lord God, who for the *offence of the firſt woman*, didſt denounce, and impoſe an inevitale curſe upon all her poſterity; namely, that they ſhould Gen. 3.16.

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ſhould *conceive in ſin*, and be *ſubject* to many grievous *pains*, and ſhould *bring forth* their children, *with great danger*. Aſſwage, I beſeech thee, of thy goodneſs, the *ſharpneſs* of that *decree*, and preſerve me, that I may overcome and eſcape this great *danger*, and be delivered of the *fruit of my body*, without peril of death; and that it may ſafely be brought to the *Sacred Font of Baptiſm*, and be *regenerated* and ingrafted into the myſtical *Body* of *Chriſt*, and made partaker of his *death* and *Paſſion*. And as thou haſt of thy bounty, given *bodily* life to it, and me: ſo grant to us both, life *ſpiritual*: and ſo ſanctifie our *Bodies* and *Souls* here, that hereafter we may live among thy bleſſed *Saints* for ever, in the life to come.

For a young Man or Maid.

O Lord, foraſmuch as I am (at theſe years) in the heat of the *fleſh*, and in the moſt dangerous time of *my life*, I beſeech thee, take not thy *mercy* and fatherly *providence* from me: but, by how much the greater danger of *tentations* I am in, with ſo much the more *care* let thy grace *preſerve* me, leſt happily

I become *a prey to mine enemies*, who go about to load me with ſo may *ſins*, that if they prevail, I ſhall never of my ſelf, get from under the *burthen* of them. But O merciful *Father*, (diſtruſting in mine own ſtrength) I betake my ſelf wholly to thy *protection*, and deſire thee, both now and ever, to keep me. Let me not get that habit of *ſinning*, in my *younger* years, that I be forced in my *age* (if I be not ſtifled before in my offences) to bewail the ſins of my *youth*, and to ſay with *David*, *Remember not, O Lord, the ſins of my youth*: but rather accuſtom me, from this time forward, to all goodneſs, that I may daily more and more profit therein: and that (ſerving thee with a pure heart now) I may in mine *age* ſay with good *King Hezechias*, *O Lord remember, I beſeech thee, how I have walked before thee in truth, with a perfect heart, and have done that which is good in thy ſight.* Moſt loving *Father*, who takeſt care of all men, I commend unto thee my *ſoul*, as a *child*, that can of himſelf do nothing: defend me, I pray thee, from all mine enemies, *ſpiritual* and *temporal*, keep my *body* and *ſoul* pure, chaſte, and undefiled; that I offend not, either in obſcene *ſpeech*, impure *thought*, or unclean *act*. My chaſtity is

Pſ. 124. 6.

Eſa. 38. 3.

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a more precious *Jewel* than I can keep, without thy help. I therefore beseech thee (who hast pronounced a blessing to the *pure heart*) to keep my heart pure: be thou my guide and preserver, lest in the heat of concupiscence, I forget thee. Give me grace, O Lord, to serve and obey my *Parents*, and those to whose government I am committed, and that, in all humility. And grant, that if thou shalt be pleased to call me to the honourable estate of *wedlock*, I may be matched with one, with whom I may serve thee in peace and holiness all the dayes of my life, and at the last, rest with thee in thy heavenly Kingdom, through *Jesus Christ our Lord.*

For a Servant.

BLessed Lord and Saviour *Jesus Christ*, who when thou wert the *Son of God*, and Lord of all the world, didst *take upon*
Phili. 7. *thee the form of a Servant*, that by thy *obedience* thou mightest work the *salvation* of all people, *as well bond as free*: I pray thee, that, since thou hast been pleased to call me to the state of a *Servant*, thou wouldest give me an humble and obedient heart, and make me contented with

with this condition of life, as alotted to me by thy *providence*. Grant, that I may with gentleneſs of *ſpirit*, and ſingleneſs of *heart*, and willingneſs of *minde*, ſerve thoſe under whom I am placed: and that I may not either *murmure* againſt them, or *envy* thoſe that are ſeated in a higher eſtate: that I may obey them, in all their honeſt commands, in all fear and true reſpect, not with *eye-ſervice*, *as menpleaſers*, but with all my heart, and Col. 3.22 the rather, becauſe thy commandment bindeth me ſo to do. Grant, that ſerving them diligently, faithfully and carefully, I may avoid their diſpleaſure, and obtain thy favour and bleſſing, and at the end of my dayes, come to that bleſſed place, where *Thou*, with the *Father* and bleſſed *Spirit* doſt raign world without end.

Before a Journey.

ALmighty and everlaſting God, who art the *Way*, the *Life*, and the *Truth*, behold, I beſeech thee, to how ma- Joh. 14. 6. ny dangers of the *world fleſh*, and *Devil*, I am ſubject, ſo that without thy aid, I cannot ſafely *paſs* through this vale of miſery. Lead, guide, and direct me therefore

Gen. 28. 20. therefore (O Lord) in the high and right *way, whither I would go*, that I turn neither to the right hand, or the left, nor become a prey to mine enemies. O Lord, thou haſt a general care over thy creatures, I therefore (in this my *Journey*) commend unto thee my *ſoul* and *body*: defend me from all perils, I beſeech thee. O Lord, which didſt ſend thy *Angel, as a Companion*, or *Fellow Traveller*, with Tob. 5. *the Son of Tobias*, and didſt preſerve *Abraham*, and all other thy *Servants*, in their *travells*, vouchſafe thy bleſſed *Angel*, to guide, and conduct me. Be thou my *comfort* in the way, and a *defence* in all dangers. Proſper the buſineſſe which I goe about, and make this enterpriſe ſucceſsful to me. And grant, that my affairs being diſpatched, I may return home ſafe, in body and mind. Preſerve (in my abſence) my Family , and all I poſſeſs: that I being returned in ſafety, and they ſecurely preſerved, we may all together give thanks to thy glorious *Name*, through *Jeſus*, *&c.*

After

After a Journey.

I Give thee thanks, *O gracious Lord*, for thy great *mercies* to me all the dayes of my Life. Thou art he, which *created* me, and thou art alſo he, that preſerveſt that which thou haſt *created*. How often O Lord, haſt thou turned thine *eyes* from my *ſins*, and made as though thou didſt not *ſee* them? How often (and that juſtly) mighteſt thou have withheld thy *hand* of *preſervation* from me, and yet thy *patience* hath been ſo great towards me, that thou haſt ſuffered no harm to befall me? And as I owe thee many *thanks* for thy former *preſervations*, ſo now I am further *obliged* to thee, in that thou haſt at this time not only *guided* me to the place, whither I intended to *go*, but haſt alſo brought me *back* in *ſafety*, and in my *abſence* haſt *preſerved* all things unto me. Good *Lord* give me *grace*, to be alwayes *mindful* of theſe, and all other thy *benefits* to me, and to be truly *thankful* to thee for them. And grant, that as by thy *mercy* I have well ended my affairs *abroad*, and am ſafely retuned to this temporal *habitation*, ſo my *Spirit*, (after this *Pilgrimage*) may return to thy Heavenly *Manſion*,

Mansion, and there abide with thee for ever: and that, even for the merits of our only Lord and Saviour *Jesus Christ*, *Amen*.

Intercession.

IN *which we are to pray*,

For all *Mankind*.

For the conversion of { *Jews*, *Turks*, *Heathens* } to the truth,

For all *Christians*.

That they may be *strengthened*, that *stand*,

That they may be *converted*, that are in *errour*.

For *the Churches throughout the world*, that they may be united in *Religion*.

For *our Church*: that whatsoever is *amiss* in it may be *amended*.

For the *Kings Majesty*, and his prosperity.

For all *Kingdomes Christian*.

For *Ours*, and each part of it, that it may *flourish* in *peace*.

For the *Clergy*:

That they may { *Teach*, *Live*, } well.

For wisdom, in the *Counsel*.

Integrity,

Integrity, in the *Judges*.
Strength, in our *Armies*.
Discretion, in the *Magistrates*.
Obedience, in the *People*.
For the *prosperity* and good success
Of *Merchants*,
Husband-men,
Artificers,
Trades-men.
And that they may live *carefully* and *honestly* in their *vocations*;
For the prosperous *education* of *Youth*, either in
Universities,
Schools, or
Other parts of the Kingdom;
For our *Parents*, *Kindred*, *Friends*, *Neighbours*, and *Benefactors*;
For *those*, of whom we have the charge committed to us, either in
Church,
Commonwealth, or,
Families;
For our *Enemies*, especially those, that hate us without cause; that *God* would *convert* them;
For *those*, that commend themselves to our *prayers*: and whose affairs and troubles, will not suffer them to *pray*, as they ought;
For *those*, who are in affliction of *body*, or *Minde*, Who

Who are in *danger*, or *want*; in *Prison*, or *condemned to death*.

For those, that *Excell*,
In *qualities* of the *mind*,
Strength of *Body*,
Abundance of *Wealth*,
That they *exalt* not themselves above their *brethern*.

For *those*, who undertake any notable *Action*, which may redound
To the *Glory of God*,
The *Peace of the Church*,
The *Honour of the Kingdom*.

Deprecation.

Psal. 38.1. O *Lord rebuke me not in thy wrath.*
44. 23. *Cast me not off for ever.*
51. 11. *Cast me not away from thy presence.*
69. 58. *Hide not thy face from me.*
40. 14. *With-hold not thy mercy from me.*
38. 21. *Forsake me not, O Lord.*
119.31. *Put me not to shame.*
39. *Turn away reproach from me.*
25. 2. *Let not mine enemies triumph over me.*
Ps. 27.12. *Deliver me not over to their will.*
64. 1. *Preserve my life from them.*

Deliver me, O Lord,
Eph. 4.19. From *hardness of heart*, to *impenitence*.
Act. 28.27 *Grossness of heart.*

Im-

Impudence } *of countenance.* Pro.7.13.
Hardneſs } Eſa.48.4.
From *a ſeared conſcience.* Tit. 1.16.
A reprobate mind. 1Joh 5.16
Sin unto death,
viz. *againſt the Holy Ghoſt.* Mat 12.
From *all ſuperfluity of naughtineſs.* 32.
The weight of ſin. Ja.1.21.
The luſts of the fleſh and eyes, and pride of life. Heb.12.1. 1Joh. 2. 16.
All wicked and vain deſires.
Hurtful and unclean thoughts.
Deſire of Vain-glory. Mat. 6.2.
From *a deceitful tongue,* Ecclus.51 5.
Unpure lips,
Hands ſtretched out to covetouſneſs.
Feet ſwift to evil.
Eyes } *open to* } *Toyes.*
Ears } *Vanity.*
From *blindneſs of heart,*
Inconſtancy of mind,
Scurrility of ſpeech,
Intemperance of the belly.
From *deſire of Riches,*
Reproach of my neighbours,
Contempt of the poor,
Oppreſſion of the weak,
Rancor of mind.
Root out of me, O Lord,
Prophaneneſs and *Superſtition.*
Pride and *undecency.*

Anger

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Anger and *Contention.*
Swearing and *Cursing.*
Passion and *Corruption.*
Fraud and *Rapine.*
Lying and *Slander.*
Envy and *Malice.*

Take from me *the sin of Gluttony,*
Give to me *the vertue of Abstinence.*
Take from me *the spirit of unclaneness,*
Give to me *the Love of Chastity.*
Take from me *the Desire of the world,*
Give to me *Content of Mind.*
Take from me *the heat of Anger,*
Give to me *the Spirit of meekness.*
Take from me *the Care of this Life,*
Give to me *thy SPIRITUAL Joy.*
Take from me *Haughtiness of mind,*
Give to me *Compunction of Heart.*

Deliver me, O Lord,
From *All evil and mischief,*
All noysome diseases,
All things hurtful to
My { *Soul,* *Health,* *Estate,* *Quiet.*
From all { *Scandal,* *Grief,* *Infamy.*

From

From all enemies, { *Secret*, *Open*, *Crafty*, *Potent*.

From { *Sudden* / *Violent* } death.

In all my *Prayers* and *petitions*,
Diſtreſſes, and *dangers*,
Infirmities, and *need*,
Tentations, and *tribulations*.
Good Lord deliver me,
and help me.

From the *Terrors of Hell*.
Eternal Damnation.
The angry countenance of the Judge. Apo. 6.6.
The fearful ſentence, Mat. 25.
Depart from me into utter darkneſs. 41.
The *chains of everlaſting darkneſs*. 8. 12.
The *Lake of Fire and Brimſtone*. Jude 6.
The *ſmoke of the torment which aſcends for ever*. Apo. 20. 10. 14. 11.

Good Lord of thy great mercy deliver me.

¶ *In Affliction.*

MOſt merciful *Redeemer*, alwayes loving to us, whether thou ſendeſt us heavineſs, or joy, for thy *mercy* is great, whileſt by outward *afflictions* (as by *bitter pills*) thou cureſt the *inward*

diſeaſed man, and by *temporary troubles* thou prepareſt us, and makeſt us fit for *Joyes eternal*. Grant, *O ſweet Saviour*, that I may *drink of this Cup* of adverſity, and all others, as reached to me by thy *hand*. Thou knoweſt, O Lord, that they are *bitter* to fleſh and blood; yet withall I know, that thou didſt *endure* far greater things for me, and that I have *deſerved* to ſuffer much more, than thou haſt laid upon me. O Lord, thou knoweſt alſo the *weakneſs* and frailty of mans nature, and therefore I doe aſſuredly believe, that thou (*the good Samaritan*) wilt not only *cleanſe the wounds* of my ſins, with the ſharp *Wine* of thy *Juſtice*, but wilt alſo adde the *Oyl of thy Mercy*, and comfort, whereby I may be ſtrengthned again. If thou thinkeſt not yet ſufficient, or that enough, which thou haſt laid upon me, yet adde *patience*, I beſeech thee to my further *grief*: and grant that theſe thy *puniſhments* may provoke me to true *repentance*, whereby I may (by thy merits) obtain *remiſſion* of my *ſins*. But (if thy *Fatherly* clemencie ſhall be contented with this gentle and mild *chaſtiſement*) take off thy *corrections*, and heavy hand from me: that ſo I may for both thy *mercies* to me, praiſe thy holy *Name*; as well, that thou haſt ſo

Luc. 10. 33

gently

gently dealt with me, in amending me ſo unprofitable *a Servant*, as, that thou haſt in time, *taken* off the bitterneſs of *affliction*, and not utterly confounded me: in the firſt, of thy works of *mercy*, reſpecting my *neceſſity*, and in the laſt, not forgetting my *Infirmitie*. To thee, O Saviour, with the *Father* and *Holy Spirit*, be all Praiſe, Laud and Glory, now and evermore: *Amen*.

In time of Peſtilence.

O Lord God, who rejecteſt none, that *truſting* in thy *goodneſs*, and *believing* in thy *promiſes*, come to thee for ſuccour and help. Behold, we beſeech thee, with the eyes of *compaſſion* and *mercy*, thy poor, ſinful, and miſerable people; who now are much *afflicted* and viſited with the *Plague* of *Peſtilence*, with the *ſcourge* of thine angry *hand*. Our *ſtreets* are ful of *grief*, and our *houſes* are filled with *heavineſs*; and all our *joy* is turned into *mourning*; by reaſon of thy *heavy wrath*, and *hot diſpleaſure* which now is gone out, to deſtory and conſume us *from the face of the earth* We confeſs, O Lord, it is but juſt, that all thy *Creatures* ſhould rebell againſt man, and op-

poſe themſelves againſt him, who hath ſo deſperately rebelled againſt thee, his *Creator*: for they are all obedient to thee, only *Man*, ſinful and wretched *Man*, is continually ſtubborn and rebellious, *daily* abuſing thy *Bleſſings*, and *hourly* tranſgreſſing thy *Commandements*, not leaving his *evil wayes* for fear of thy *threats*, nor being allured to *goodneſs*, with the hope of thy *promiſes*. We daily hear by thy *meſſengers*, and read in thy *Sacred Word*, what thou haſt threatened of old to thy rebellions *people*, and in them, to us. How that if they kept not thy Commandements *thou wouldeſt ſend upon them the Sword, to avenge the quarrell of thy covenant, and when they ſhould be gathered in their Cities, thou wouldeſt ſend the Peſtilence among them*, and they ſhould be delivered into the hands of the enemie: and yet they have hitherto been ſo *ſenſeleſs* thereof, that we *fear* not to *add ſin to ſin*, and to *multiply* iniquity upon iniquity. And now, *O Lord*, we *reap* the juſt *reward* of our *impietie*, and *feel* (too ſoon) that we are juſtly *plagued*, for our *diſobedience*. *O Lord* we confeſs, that thy *Judgments are juſt*, and withal humbly acknowledg our *miſdeeds*, and heartily repent us of them: and earneſtly beg and crave,

Levit. 26. 25.

Jer. 14. 12.

Pſ. 19. 9.

crave, that thou wouldeſt in *mercy* pardon them, and remit the puniſhment, which in *Juſtice* is due unto us for them. O Lord, *In thy juſt anger remember mercy, encline thine ear, and hear; open thine eyes and behold our deſolations*, and upon our repentance and humiliation, remove this thy *puniſhment*, which in thy *diſpleaſure*, thou haſt begun to inflict upon us. *Command thy deſtroying Angel to ſpare us*, and not to *ſtrike* us to utter *deſolation*. Be mercitul unto us, who are every hour in *danger* of thy heavy *Judgments*. Take away the *unwholſomeneſs* of the *ayre*, and purifie our *dwellings* unto *health* and *ſafety*. Keep thoſe that are *well*, and releaſe thoſe upon whom thou haſt laid the rod of thy *afflictions*. Thou haſt promiſed, O Lord, *that if at any time thou ſendeſt the Peſtilence among the People, if that people do humble themſelves, and pray and ſeek thy preſence, and turn from their wicked ways, thou wilt hear in Heaven, and be merciful to their ſin, and heal their Land.* We humbly pray thee O Lord, to make good thy *promiſe* and eaſe us of our afflictions. For behold, O Lord, *we humble our ſelves under thy mighty hand*, we bewail, and lament our ſinful lives paſt, and humbly beſeech thee, to give us thy *aſſiſting grace*,

1 Chr. 21. 15. Ezech. 9.

2 Chro. 7. 13. 14.

1 Kings 8.

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that we may henceforth order our ways, to pleaſe thee. Then ſhall no *Contagion* Dan. 9.8 hurt us, but we ſhall live to *praiſe thy Name*: and all the world ſhall know, that thou art our God, and *that thy name is called upon by us.* Hear us, O Lord, and be merciful unto us, even for *Jeſus Chriſts* ſake the *Righteous.* To whom with *thee*, and the *Bleſſed Spirit*, be aſcribed all honor and praiſe, now, and for ever, *Amen.*

Confeſſion of faith.

FAith in *general*, is a full aſſent to all things written in the holy Scriptures, concerning God, his Will, and Works: not for the evidence of them, but even for Gods aſſertion only.

S. Auguſt. *Eſt ſperantium ſubſtantia cognitio eorum quæ non videntur; & tunc eſt fides, quando expectatur in ſpe, quod in re nondum videtur.*

Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen. Heb 11.1. And this is Faith indeed, when a man expects that in hope, which in reality is not ſeen.

Si vides non eſt fides.

Faith

Faith in *ſpecial* is a firm aſſent to the Goſpel; the ſum whereof is contained in theſe three Propoſitions:

1. *That ſalvation is to be had by Jeſus Chriſt.* J. h. 3. 16.

2. *That there is no other way of ſalvation, but by the Name of Jeſus Chriſt.* Act. 4. 12.

3. *That there is no ſalvation to be had by Jeſus Chriſt, but upon thoſe terms and conditions which are revealed in the Goſpel.*

He is the Author of ſalvation to thoſe that obey him. Heb. 5. 9. Mar. 1. 15

This Faith therefore muſt be uſhered by Repentance, and attended by good works. Bp. Latim. Ser. 1 & 7 coram Rege.

Faith without works is dead.

It muſt not be abſtracted, but concrete with Hope and Charity. Jam. 2. 26 1 Cor. 13.

Sine Charitate fides poteſt eſſe ſed non & prodeſſe; Faith may be without love, but not to doe any good. We may well have faith in us, it is true, but little good it will doe us, except we have Charity alſo. S. Aug.

For Saint *Paul* (ſaying, that a man is juſtified by Faith without works) is not to be underſtood, that though he live ill, we ſhould call him juſt, though he have received the Faith. *Quomodo ergo juſtificabitur homo per fidem ſine operibus, reſponderet tibi Apoſtolus. Propterea hoc tibi* S. Aug.

dixi ô homo, ne quaſi de operibus tuis præſumere videaris, & merito operum tuorum accepiſſe fidei gratiam. Si fidem quis dicat ſe habere, opera tamen non habeat, numquid poterit fides ſalvare eum? The Apoſtle will anſwer you how a man may be juſtified, by Faith without Works. And therefore, O man, whatſoever I have ſaid, it hath been, leſt thou ſhouldſt ſeem to preſume upon thy Works, and by the merit of them, think thou haſt received the grace of Faith. But how can that mans Faith ſave him, which profeſſeth that he hath Faith, and yet hath no works?

1 Cor. 13. *If I had faith to remove Mountains, and have no love, I am nothing.*

1. This Faith is the foundation of Gods worſhip. No worſhipping of God, till we are perſwaded that there is one to worſhip.

Heb. 11. 6. *He that cometh to God, muſt believe that he is.*

2. It is the firſt duty that God requireth of us.

1 Joh. 3. 33. *This is his Commandment, that we ſhould believe.*

Act. 16. 31. *Believe, and thou ſhalt be ſaved,* was the firſt Rule that Saint *Paul* gave the Keeper of the Priſon, upon his converſion.

The

The people demanding of our Saviour, *What they ſhould do to work the works of God?* were anſwered with, *That ye believe*: as being the principal or firſt degree to ſalvation. Joh. 6. 29.

Non virtutibus venitur ad fidem, ſed per fidem pertingitur ad virtutes. S. Greg.

We attain not to faith by virtue, but vertue by faith.

The Particulars of this Faith are contained in the *Apoſtles Creed*, ſo called, becauſe

1 It containeth the ſum of the *Apoſtles Doctrine*, which the Catecumeni were to hold and profeſs.

2 Or becauſe the *Apoſtles* delivered it to their Diſciples.

Symbolum fidei noſtræ tali ratione inſtitutum majores noſtri dixerunt. Tradunt enim, &c. *ne localiter ab invicem diſcedentes, diverſum vel diſſonum prædicarent iis qui ad fidem Chriſti invitabantur: Omnes igitur in unum poſiti & Spiritu Sancto repleti, breve ſuæ prædicationis judicium conferendo in unum, quod ſentiebat unuſquiſque, computabat, atque hanc ita credentibus dandam eſſe regulam inſtituerunt.* S. Aug. Ser. 181. de tempore.

Our forefathers tell us, that the Creed was made, and compoſed by the Apoſtles at a meeting, before they were to be diſperſed. And that, leſt when they

were separated, they might preach divers and several doctrines of faith to those whom they sought to win to the faith of Christ. And therefore being all assembled together, and filled with the Holy Ghost, they made a short and summary Collection, of what they thought fit to preach, and appointed the same to be delivered to believers, as a rule and foundation of their faith.

Symbolum breve est verbis, sed magnum est Sacramentis.

And though it be short in words, yet is it great in Sacraments.

It is to be daily repeated and professed.

1. Because it is a mark whereby Christians are distinguished from Infidels.

2. It putteth us in mind of our daily trial, whether we continue in the faith or not.

3. It incites us to pray that we may continue and increase in it.

4. It puts us in mind of our vow in Baptism, to believe in the Trinty.

Lord *I believe*,
Help thou my unbelief.

In God the Father.

1. Heb. 1. 5. Wherein I consider first, His personal relation to his natural Son, and gracious affection to us in him.

That

That in Christ we are all his sons by grace and adoption.

As many as received him, to them he gave power to become the sons of God. Joh. 1. 12.

The Spirit beareth witness with our Spirit, that we are the sons of God. Rom. 8. 16

No more a servant, but a son. Gal. 4. 6.

Having predestinated us unto the adoption of children by Jesus Christ. Eshe. 1. 5.

Almighty.

Secondly, his saving power.

That as he is a *Father* willing to do us good, so he is *Omnipotent*, and able to doe us good.

Even to your old age I am he, &c. I will bear, I will carry, and deliver you. Isa. 46. 4.

I am the Lord, and none else. 45. 6.

He is Lord over all. Ro. 10. 12.

Upholding all things. Heb. 1. 3.

a *Almighty.* a Gen. 17. 1. 43. 31.

b *Able to subdue all things unto himself.* 2 Cor. 6. 18. b Phil. 3. 21.

Maker of Heaven and Earth.

Thirdly, His Providence in disposing, preserving, and governing all things.

1. *By the word of the Lord were the heavens made.* Gen. 1. 2. Psal. 33. 6

He laid the foundations of the earth. 104. 5.

Thou Lord which hast made Heaven and Earth, the Sea, and all that in them is. Act. 4. 24.

I form the light, and create the darkness. Isa. 45. 7.

He

Pſ.104.3. *He layeth the beams of his chambers in the waters.*

Job 33 4. *The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life.*

Job 38. 41. 2 *He provideth for the Raven his food,* &c.

Pſa.36.7. *Thou Lord ſhalt ſave both man and beaſt.*

Pſal. 8. *They ſhall be ſatisfyed with the plenteouſneſs,* &c.

Mat. 10. 29. *Over Sparrows.*

1 Pet. 3.7. *He careth for us.*

Act. 17. 28. *In him we live, move, and have our being.*

Sap. 9. 3. 3 *He ordereth the world according to equitie.*

Pſa. 67.4. *He judgeth the folk righteouſly, and governeth the nations upon the earth.*

Sap. 4. *Thy providence, O Father, governeth all things.*

8. 1. *He ordereth all things ſweetly.*

In Jeſus.

A Saviour.

2

Mat.1.21. *He ſhall ſave his people from their ſins.*

Heb. 7. 25. *He that believeth not in him is condemned.*

Joh.3.18. *Neither is there ſalvation in any other.*

Act.4.12. *By the obedience of one, ſhall many be made righteous.*

Chriſt.

Chriſt

Annointed.

With the oyl of gladneſs above his fellows. Pſa 45.8. Heb. 1.9.

The Lord hath anointed me : Eſa.61.1.

His only Son.

Of God the Father.

The only begotten of the Father. Joh.1.14.

His only begotten Son. Heb. 1.2. Joh.3.16.

Our Lord.

In right of { 1 *Creation,* 2 *Redemption.*

1 *By whom he made the world.* Heb.1.2.

By him were all things created. Col.1.17. Eph. 1.7.

2 *In whom we have redemption.* Col.1.14.

Redeemed with his precious Blood. 1Pet 1.19.

Bought with a price. 1Co.6.20. 7.23.

Conceived by the Holy Ghoſt.

Without the help of man, to help the uncleanneſs of our conception.

She was found with child of the Holy Ghoſt. Mat 1.18. 20.

The Holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee. Luc.1.35.

Angelo nunciante, & Spiritu adveniente, mox verbum in utero, mox intra verbum Caro. S. Greg.

Upon the Annuntiation or meſſage of an Angel, and the Overſhadowing of the Holy Ghoſt, the word preſently entred

tred into the womb, and with the word the flesh.

Born of the Virgin Mary.

Made the Son of man, that we might be the sons of God.

To purge the uncleanness of our birth.

He did not abhor the Virgins Womb.

Esa. 7. 14. *A Virgin shall conceive.*

Mat. 1. 1. *She shall bring forth a Son.*

Luc. 1. 30. *And she brought forth her first born Son,*

Luc. 2. 7. *&c.*

Joh. 1. 14. *The word was made flesh.*

Gal. 4. 4. *And when the fullness of time was come, God sent forth his Son made of a woman, &c.*

S. Bern. *S. Bernard* saith, That God in the assumption of our nature, made three mixtures, so wonderful without comparison, that never the like were, or should be to the end of the world: *God*, and *Man*; a *Mother*, and a *Virgin*; *Faith*, and *Mans heart.*

Suffered under Pontius Pilate.

Those things which we should have suffered:

That we might not suffer them.

Esa. 53. 12 *He powred out his soul unto death, &c.*

1 Pet. 2. 24 *He bare our sins in his own body on the tree.*

3. 18. *He once suffered for sins.*

Was

Was crucified.

To Take away the curse of the Law.

Christ hath redeemed us from the curse of the Law, being made a curse for us, as it is Written. Gal. 3. 13.

Cursed is every one that hangeth on a tree. Deut. 21. 23.

He humbled himself, and became obedient to death, even the death of the Cross. Phil. 2. 8.

Dead.

To take away the sharpness and bondage of death.

To satisfie Gods justice for us.

The wages of sin is death. Rom. 6. 23.

That he by the grace of God should taste death for every one. Heb. 2. 9.

That through death he might destroy him that had the power of death, that is, the Devil. 14.

And deliver them, who through the fear of death were all their life-time subject to bondage.

O death, where is thy sting? 1 Cor 15. 55.

Buried.

To take away the corruption of the grave, that we might be assured of his death.

All agree that he was buried in a Sepulchre. Mat. 27. 60. Mar. 15. 46

They took him from a tree, and laid him in a Sepulchre. Lu. 23. 53. Joh. 19. 40

De- Act. 13. 29

Descended into Hell.

Whither we ought to have gone, that we might not go thither at all.

Ps. 16. 11. *Thou wilt not leave my soul in Hell.*

Non immeritò creditur, It is not without cause that we believe saith S. *Augustin* upon this Article; And Christ according to his soul was in Hell, the Scripture is plain for it, being foretold by the Prophet *David*, and evidently expounded by the *Apostles* Application of (that Text) *Thou wilt not leave my soul in Hell.* And he concludeth peremptorily with this Question, *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* Who therefore but an Infidel will deny that *Christ* was in hell?

S. *August* Ep. 99.

Ps. 16. 11. Act. 2. 34.

1 Cor. 15. 20. Mat. 28. 6, 7. Mat. 16. 6. Luc. 24. 4. Joh. 20. Rom. 6. 9. 4. 25.

The third day he rose again from the dead.

That he might raise with him our nature, being the first fruits of them which sleep.

He is risen, He is not here.

Christ being raised from the dead, &c.

And was raised again for our justification.

By the Trinity.

1 *By the Father*, Acts 2 24. 3. 15. 4. 10. 5. 30. 10. 40. Ephes. 1. 20. 1 Pet. 1. 21.

2 By

2 *By the Son*, Joh 10.17,18. Rom. 14.
3 *By the Spirit*, Rom. 8.11. 1 Pet 3.18.

He ascended into Heaven.

To prepare us a place, whereto we had no right.

To assure us that our flesh is gone before.

To send us the Holy Spirit.

He was received up into Heaven. Mar. 16. 19.

He was parted from them, and carried up to heaven. Luc. 24. 51.

We have a High Priest, that is passed into the Heavens. Heb. 4. 14.

He that descended is the same which ascended, far above all heavens. Eph. 4. 10.

I go to prepare a place for you. Joh. 14. 2.

Having boldness to enter into the Holiest by the blood of Jesus. Heb. 10. 19.

And hath raised us up together, and made us sit in heavenly places together. Eph. 2. 6.

I will pray the Father, and he shall give you another Comforter. John 14. 16.

If I go not away the Comforter will not come to you; but if I depart, I will send him to you. 16. 7.

He sitteth at the right hand of the Father.

Instantly to intercede for us, to shew himself head of the Church.

And

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Mar.16.9. *And ſate at the right hand of the Father.*

Col.3.1. *Seek thoſe things which are above, where Chriſt ſitteth at the righ hand of the Father.*

Ro. 8.24. *Who is at the right hand of God.*

Heb.7.25 9. 24. *He ever liveth to make interceſſion for them, to appear in the preſence of God for us.*

Joh.14.3. *Where I am, there you may be alſo.*

Eph.5.23 CHRIST *is head of the Church.*

1. 20. *He ſet him at his own right hand, far above all principalities and powers.*

He ſhall come to judge both the quick and dead.

Mat. 24. 30. *To receive us with power and glory.* Even to the conſummation of all things.

Mal. 3. 5. *I will come near to you in judgement.*

Jude 14. *Behold the Lord cometh, &c*

Joh.5.22. *The Father hath committed all judgment to the Son.*

Mat. 26. 64. *Ye ſhall ſee thee Son of Man ſitting on the right hand of power, and comming in the clouds of heaven.*

Act.17.31 *He hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained.*

1 Theſ. 4. 16, 17. *The dead ſhall ariſe firſt, &c.*

3. *In the Holy Ghoſt.*

I conſider

An hypoſtatical power ſanctifying from

from above, quickning to immortality, working powerfully, and inviſibly in us. a Lu. 12. 12 Joh. 14, 26 16. 13.

a *By the illumination of knowledge.* 1 Cor. 6 11
Infuſion of grace. Eſa. 11. 2.
Regenerating us. 1 Joh. 2. 27.
Reprehending things evil in us. Joh. 3. 5.
Teaching us the truth, Joh 14. 26. 16. 8.
1 Cor. 2. 13. 1 Joh. 2. 27.
With-holding us from doing evil. Joh. 16. 13
Encouraging us to do good, ſtriving for our good. Gen. 2. 6 Rom. 8. 26.
Comforting us in our neceſſities. Joh. 14. 16
Adopting us. Act. 9. 31.
Helping our infirmities. Rom. 8.
Sealing to us } *our inheritance.* 19. 26.
Aſſuring us } 2 Cor. 1. 22.
Eph. 1. 11. 14.

The Holy Catholique Church.

Which is the myſtical Body of the Head *Chriſt Jeſus*, compoſed of all people of the world, which are called by the Spirit, to the belief of Divine Truth, and Holineſs of converſation.

Holy.

By imitation of Chriſts Righteouſneſs.

Sanctification of the Holy Ghoſt.

Of all theſe members of his body, there is a reciprocal participation to the

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Joh. 14. 2. 6. 55, 56. 1 Joh. 1. 3. 6.

Communion of Saints.

In the union of the Church with Christ.

In the Participation of his benefits.

Ep. 4. 4. Rom. 8. 2. 1 Cor. 1. 3.

Forgiveness of sins.

For the present.

To the hope of

Job 19. 2. Joh. 5. 28. 6. 10.

The Resurrection of the Body.

To be united with the Soul.

And

Life everlasting hereafter.

Luc. 20. 16. Joh. 16. 22. 17. 3. Apoc. 21. 4.

And that after this life there shall be a life wherein the Church shall be glorified, and God by the members thereof praised for ever.

Of which I believe my self to be one.

Lord I believe, Help the defects of my faith.

1. 1 That I may love thee, as a *Father.*

Reverence thee, as *Almighty.*

Commend my self to thee, as to a *faithful Creator.*

2. 2 That I may be *mindful*, to give thanks, to *Thy only Son.*

As to the *purger* of our *nature*, in his *Conception and Birth.*

As to our *deliverer*,

In his *Passion, Cross, and Death.*

As to the *triumpher* over *hell*,

In his *Descension.*

Over *Death*,

In

In his *Resurrection.*
As to our *fore-runner,*
In his *Ascension.*
As to our *Advocate,*
In his *Session.*
As to the *establisher of our faith,*
In his *Second comming.*
That he may be *fashioned* in me.
That I may be made *conformable* to him, *In works.*
To his conception, *In faith.*
To his nativity, *In humility.*
That for his *Passions,*

1 I may *Sympathize* with him, as with one that suffered for me, and be ready to *suffer* of him, and for him, when it shall be his good *pleasure.*

2 I may have an *Antipathy* with *sin,* as being the cause of his *Sufferings,* and be

Revenged of,
Crucifie,
Mortifie,
Burie,
} Sin in my self

3 I may *conform* my self.
1 *To his descension into Hell,*
By often *descending* thither in *meditation.*
2 To *his Resurrection,*
By *rising* to *newness* of life.
3 To *his Ascension,*

By

By ſavouring and ſeeking thoſe things which are above and nearer to my Salvation.

4. To *his Judgement.*

By judging my ſelf, leſt I be condemned which the world.

That when I am *cold* in *Prayer*, and want any *Spiritual grace* or comfort, I may *remember* thy *Seſſion*, and *Interceſſion.* And when I am *fervent* In any evil *affection*, or *concupiſcence*, I may not forget thy fearful and terrible *Judgement-Seat*, and the ſound of the laſt *Trump.*

5. That for thy only Son *Chriſts* ſake, I
1 Th. 5. may alſo receive thy *Unction*, even thy
Eph. 4. 3. ſaving *grace*, the unſpeakable gift of the
Act. 7. 5. *Holy Ghoſt*, and never *extinguiſh*, *grieve*,
Mat. 12. 3. *reſiſt*, or *reproach* it.

4. That ſo I may be called into thy *Catholick Church*, where I may be *partaker* of the *perſons*, *actions*, *prayers*, and *Examples*, of *Saints.*

To the aſſured belief, of *Remiſſion of ſins.*

To the hope of *Reſurrection*, and *Tranſlation* to *Life everlaſting.*

Luc. 17. 6. *Lord increaſe my Faith, as a grain of mu-*
Mat. 17. *ſtard ſeed.*
20.
1 Tim. 1. 5 Not *Dead*, *temporary*, or *Hypocritical.*
Eph. 3. 11 But *pure* and *unfeigned*, moſt *holy*, *live-*
Jam. 2. 26. *ly*, and *working by Charity.*

Con-

Confession of Faith.

O Almighty, and Eternal Lord God, I poor, unworthy and wretched sinner, am bold to renew that covenant of *Faith*, which in my *Baptism*, I made unto thee. I *believe* and *confesse*, that all those things which thy most beloved Son *Christ Jesus* did, suffered, and taught, while he was conversant in the *Flesh* here upon the *Earth*, are most true, and certain. I profess that I *believe* all the *Articles* of the *Apostles Creed*, and the *Holy Gospel* of our Lord and Saviour *Jesus Christ*, which is preached through all the *world*. To this *Faith* I bind my self, and purpose (*Gods* grace assisting me) never to depart from it, and acknowledge, that without believing thus, I cannot be *saved*. I am heartily glad (*O heavenly Father*) even in my soul, and give thee all possible thanks, that into this *Faith* I was *baptized*: and do most humbly pray thee, O Lord, that this *Faith* may not *fail me*, during this life, nor at the hour of death. And if I shall at any time hereafter, either by the *temptation* of the *Devil*, *imperfection* of my *senses*, *pain* of any *disease*, weakness, or any other means, speak any thing,

in

in any other manner, than ſhall be agreeable to this *Faith*, I renounce all ſuch *words*, as none of mine, and deſire thee, O Lord, to *forgive* them, and *pray* all thoſe, which ſhall *bear* them (if any ſuch ſhall be) to account them, as none of mine. This I *proteſt*, thy *Grace* aiding me. To thee be all honour and praiſe, from this time forth, for evermore, *Amen*.

Confeſſion of Gods Glory and Praiſe.

FOR his Great and Wonderful works,

Gen. 1. Eccl. 43. Pſal. 145. — *Of Creation.*

Rom 1.20 — *Preſervation.*

Joh. 17.5. — *Governance.*

Gen. 14. 18. — For his *Goodneſs.*

Pſal. 21.33. — *The excellency of his Glory.*

Luc. 1.37. — His *Highneſs.*

Gen. 48.4 — His *Eternity.*

Jer. 23.24 — His *Omnipotence.*

Pſal. 13.9. — His *Omnipreſence.*

Joh 21 17. — His *Omniſcience.*

2 King. 8. 19. — The *height of his Wiſdom.*

Rom. 11. 33. — His *Truth.*

Pſ. 117. 2. — His *Exquiſite Juſtice.*

His

His	*Great*	Mat. 24. 35.
	Plentiful	Pſ. 111. 3.
	Wonderful	119. 156.
	Everlaſting	130. 4.
	Mercy.	

For his *Promiſe of the Seed.* 17. 7.
For performance of that *Promiſe.* 13. 6.
For ſending his only *Son* out of his boſome, to work the great work of our *Redemption.* Gen. 3. 15.
In being *born*, *in pure and humble* manner. Luc. 21. 7.
In being *converſant* on earth, in *painful* manner. Matth. Mar.
In *ſuffering Death*, in *grievous* manner. Luc. Joh.
For all that he *did* or *ſuffered* } For us on Earth.
For all his comfortable *Parables* of mercy.
Of the *Two Debtors.* Mat. 13.
Of the *Publican and the Phariſee.* 23.
Of the *loſt Sheep.* Luc. 18. 10.
Of the *loſt Groat.* Luc. 15. 4. 8.
Of the *prodigal Son.* Luc. 15. 21.
Of thoſe *that were called at the eleventh hour.* Mat. 20. 9.
For his comfortable *ſayings of Mercy.*
God ſent not his Son into the World to condemn it. Joh. 3. 17.
I came not to judg the World, but to ſave it. 12. 47.

Luc.9.56. *The Son of Man came not to destroy mens lives, but to save them.*

Luc.5.32. *I am not sent to call the righteous, but*
Mat.9.13. *sinners to repentance.*

18.11. *The Son of man came to save, and seek*
Luc.19.10. *that which was lost.*

Mat.11.8. *Come unto me all ye that labour, &c.*

Joh.6.37. *Him that cometh to me I will in no wise cast out.*

Luc. 23. 34. *Father forgive them, &c.*

Luc. 23. 43. *This day shalt thou be with me in Paradise.*

Mat.15. 28. For his *examples* of mercy.

Joh. 4. *The Woman of Canaan.*

Luc.8.48. *The Woman of Samaria.*

Joh.8.11. *The Woman with the bloody Issue.*

Luc.7.48. *The Woman taken in Adultery.*

19.5. *Mary Magdalen.*

23.43. *Zacheus.*

21.62. *The Thief.*

Act. 9. *Peter.*

Heb.12.3. *Paul.*

Luc.4.29. *Sinners contradicting* him.

Joh.8.59. 10.31. *That would have destroyed* him.

Mar. 27. 39. *That stoned* him.

Luc. 23. 34. *That reviled and blasphemed* him.

Act. 2.23. 3.15. 19. *That crucified* him.

Luc.15.2. *This man receiveth sinners.*

For

For the Holy Spirit.

In the Old Testament.

By moving on the waters.
By sending it into living creatures. Gen. 1. 21.
By inspiring it into man.
By descending on the *Prophets.*

In the New Testament visibly.

In the shape of a Dove at Christs Baptism. Mat. 3. 16.
By the gift of Christ to the Apostles. Joh. 20. 22.
In the shape of fiery tongues to them. Act. 2. 3.

Invisibly.

In the Virgins Conception of Christ. Luc. 1. 35.
Upon the Congregation in Prayer. Act 4. 31.
Cornelius and others. Act. 10. 4. 19. 6.
The twelve Disciples at Ephesus. Joh. 14. 26. 16. 14.
For his *care over us.* Luc. 12. 12.
For the *illumination of our understanding.* 1 Joh. 1. 27.
In *our justification.* 1 Cor. 6. 11.
Our Regeneration. Joh. 3. 5.
Governing our actions. Gal. 5. 22.
Comforting } us in tentations. Psal. 43. 10.
Strengthning } Act. 2. 4. Rom. 8. 14. Joh. 14. 16. 20.
Bearing witness with us, and *assuring us, that we are Gods Children.* Eph. 3. 13, 14.
Reproving us in evil Actions. Rom. 5. 1. 8. 26.
Assisting us in good works. Act. 9. 31. Rom. 8. 11.
Putting good things into our remembrance. Joh. 16. 8. Rom. 8. 26.
Interceding for us with groans unutterable. Joh. 11. 26. Rom. 6. 16

Motives to Repentance.

S. *Auguſt.* *Ne erubeſcat pœnitentiam agere, qui non erubuit pœnitenda committere.*

BLuſh not thou to repent, that waſt not aſhamed to commit things worthy to be repented of.

For as much as it is beyond the *compaſs*, and out of the *power of natural man* not to *ſin* at all, but that we a *add daily ſin to ſin*, b *as a fountain caſting up her waters*; and that it hath pleaſed *God* (of his *mercy* to mankind) to promiſe *forgiveneſs* to thoſe that ſhall truly and faithfully *repent* them of the ſame. Therefore the *duty* of *Repentance* (of all other parts of *Devotion*) is moſt *neceſſary* for us, ſeeing that by it

a Pſ. 69. 27.
b Jer. 6. 7.

God in *Chriſt Jeſus* is reconciled to us.

His *anger* toward us is *appeaſed*.

We are *reſtored* to his *favour*.

Certainly it is a bleſſed *act* to *confeſs* our own wretchedneſs; for whoſoever *humbleth* himſelf, and penitently *bewaileth* his *ſins*, ſhall be heard by *God*, and by him be *delivered* from the *puniſhment* due for them.

A

A contrite heart ſuffereth no repulſe. Origen.

Repentance *is a bewailing for ſins already committed, and avoyding for the future the ſins for which we grieve: for he that mourns for his ſins, and leaves them not, incurs the greater puniſhment.* S. Greg.

It conſiſteth not in the often repetition and confeſſion of them, without forſaking them: for that is but a ſimple profeſſion of them, not a repenting for them. S. Auguſt.

But this is true *Repentance*, when thoſe things ſeem *grievous* and *bitter* to our *ſouls*, which in the *act* were *ſweet* and *delightful*: and when that *ill* which was formerly *pleaſing* to us, cauſeth a *hearty* and unfeigned *grief* in us, and *provoketh* us to look more carefully to our wayes for the future.

Vera peccati confeſſio eſt ſine intermiſſione temporis pœnitere. Peccati vero pœnitentia eſt, ab eo quod pœnitendum intellexeris deſtitiſſe. S. Hilary.

It is a true confeſſion of ſin, when we repent without intermiſſion. But that is a true repentance of ſin, when we forſake that, which we conceive we had cauſe to repent for.

And again, *Nullus id quod confeſſus eſt, deinceps debet admittere, quia confeſſio peccati, eſt profeſſio deſinendi.*

No man ought to commit again the

ſame ſin of which he confeſſed, becauſe there is no true confeſſion of ſin, without a profeſſion to leave the ſame.

And this is the *fruit* of *Repentance* (as Saint *John* the *Baptiſt* calleth it) to *lament* for *ſins paſt*, and utterly *forſake* them for the *time to come*. Therefore ſaith one well, *Agere pœnitentiam nihil aliud eſt, quàm profiteri & affirmare ſe non ulterius peccaturum.*

To repent truly, is nothing elſe, but to profeſs and promiſe, never to offend again.

Seeing then what *Repentance* is, let us take a *view* how neceſſary it is, and for what reſpects.

1. In regard of *Gods* hate to *ſin*, and of that *God* whom we offend, who being *infinite*, requireth *infinite* ſatisfaction.

Tertul. 2. In regard of our *ſelves*: *Homines ſumus ad pœnitentiam nati*: we are men, and ſubject to fall, and therefore, (upon the matter) we are born to repent us of our ſins, that we may prevent Gods *Judgements* in this world (Of all which hath formerly been treated) to eſcape his *Judgement* in the world to come, *Eternal death.*

For as *Men* we ſhall *dye*, and as *Chriſtians* we ſhall give an *account.*

To ſay ſomewhat of this *death*, for by it we ſhall *paſs* to the other, except

Repen-

Repentance and *Gods mercies* prevent it.

1. *Death is certain*, it will come.

2. It is *Universal* or *General*, none shall escape it.

3. It is *Terrible*, especially to the wicked.

1. *It is appointed for all men to die.*

S. *Hierome* calleth it, *Irrecusabilis mortis necessitas.*

The necessity of dying is not to be avoyded.

S. *August.* saith, That all things in this life are uncertain, but *death*; and *Natus es? certum est quia morieris.*

Art thou born? as certain it is thou shalt die.

It was the saying of the Heathen *Philosopher*, *Sciebam me genuisse mortalem*, I knew I had begotten no other than a mortal man, hearing of his Sons *death.* *Anaxag.*

This *point*, and the *certainty* of it, is easily proved by *experience* of { *Former ages.* / *Our own time.*

The longest liver, *Methuselah*, died; The *Patriarchs*, *Prophets*, &c. *died, and were gathered to their Fathers.* Gen. 49. 29.

Where are the Princes of the Heathen become, &c? Jud. 2. 10. Ezr. 3. 16.

They are vanished and gone down to the grave.

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2. And as it is *certain*, ſo it is *univerſal*.

Job. 30. 23. *It is the houſe appointed for all the living.*

Pſ. 89. 47. *What man is he that liveth, and ſhall not ſee death?*

Eccles. 2. 16. *As well the wiſe man as the fool.*

Ecclus. 40. 11. *All things that are of the earth ſhall turn to earth again.*

Gen. 3. 19 *Thou art duſt* (ſaith *God* to *Adam*, and in him to all *Mankind*) *and to duſt ſhalt returu.*

Ecclus. 41. 3. *It is the Ordinance of the Lord over all fleſh.*

But though it be *certain* in it *ſelf*, yet in reſpect of the *time*, and *manner*, *it is uncertain.*

For which cauſe, our *Saviour* gave his *Diſciples* counſel to be *prepared* for it.

Mat. 24. 13. Lu. 2. 40. *Watch, for ye know not the day nor hour. Be prepared, for the Son of Man will come at an hour when ye think not, Like a thief in the night.*

The *time* of our *departure* is uncertain, whether it ſhall happen in our *infancy*, *child-hood*, *youth*, or *age*.

All men *live* not while they are *old*, all men *die* not while they are *young*.

And many times *death* cometh *unexpectedly*, ſuddenly, in our greateſt *ſecurity*.

Dies

Dies aderit cum vives manè, veſperi autem non vives.

There will come a day, when thou ſhalt be alive in the morning, and dead before night.

God hath hid from us the *certainty* of our *end*, leſt we ſhould promiſe to our ſelves any thing for the *future*.

And as the *time*, ſo the *manner* is *uncertain*.

Some *die* in their *beds*.

Others *periſh*, by *fire*, *ſword*, *water*, &c.

We have but *one way* to *enter* into this *world*, *divers* to depart from it.

3. In it *ſelf* it is alſo *terrible*.

Omnium terribilium, terribiliſſimum Mors. *Ariſtotle. Cicero.*

Of all terrible things, Death is moſt dreadful.

Our Saviour *Chriſt began to be heavy*, &c. Mar. 14. 34.

But to *mankind* in divers reſpects it is *terrible*.

All occaſioned by the *Devils* malice.

Either he *bringeth* the parties *dying*,

1. Into *deſpair* and *fear*, for Gods Judgements.
2. Into *ſecurity*, for their own Merits.
3. Into *impatience*. by anguiſh of their ſickneſs.

4. Into *infidelity*,
by causing amistrust in Gods mercies.

5. Into *worldly cogitations*,
about leaving and disposing of their worldly estate, or

6. *Vain Hope*,
to recover their former health.

Dura mente abesse mors longe creditur, etiam dum sentitur.

To a heart that is hardened, death is thought to be fartheſt off, even when it is felt to approach.

The Devil is come down to you, which
Apo. 12. *hath great wrath, knowing that he hath but*
12. *a short time.*

Thus much for the *temporal* death, the continual *remembrance* whereof is so necessary, as nothing more.

Nemo memoriam mortis habens potest peccare.

He that thinketh continually that he must die, doth not easily sin.

2. But to speak more properly, *Death* in it self were not *terrible* nor *evil*, but a *passage* from this *life* to a *better*, *A rest from our labours*, were it not for the *Accompt* which is to be *given* of our *life* past, and the *Judgement* which *dependeth* on it, and *followeth* it.

For *to fall into the hands of the living*
God.

God (in the worſt ſenſe, that is, to hear his heavy *ſentence* pronounced againſt our *ſins*) *is a fearful thing.*

The *thought* of this, made the holy man *Job* himſelf to cry, *Oh that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret until thy wrath be paſt!* Job 14.13.

The *terror* of it is ſo *great*, that if we ſeriouſly conſider it, *Our fleſh would ſcarce cleave to our bones.* Pſ. 102.7.

Quoties diem illum conſidero, toto corpore contremiſco: ſive enim comedo, ſive bibo, ſive aliquid aliud facio, ſemper videtur mihi tuba illa terribilis inſonare in auribus, Surgite mortui, venite ad judicium. S. Hier.

As often as I ſeriouſly conſider of the day of death, I tremble all my body over: for whether I eat or drink, or whatſoever elſe I do, me-thinks that terrible trump ſounds in mine ears; Ariſe ye dead, and come to judgement.

Gods *judgements* are *fearful*, as they are ſometimes *executed* in this *world.*

Our firſt *Parents* (for their ſin) *were expelled Paradiſe.* Deprived of *Original Righteouſneſs.* Made lyable to *Condemnation, and became children of wrath.* *Subject to divers miſeries*, and *labours.* Gen. 3.

He ſpared not the Angels that ſinned, but caſt them down to Hell &c. 2 Pet. 2.4.

How-

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Gen. 7. How did he ſweep away (as it were) *the ſons of men* from the face of the *earth* by the *Deluge*?

How did he deſtroy *Sodom* and *Gomorrah*?

Exod. 14. Did not the *Egyptians* miſerably *periſh* in the red *Sea*?

What Vengeance did he take on the *Iſraelites* for worſhiping the *Golden Calf*,

Num. 16. *and* for murmuring againſt *Moſes*?

The Scriptures are plentiful in this kind.

But yet theſe *judgements* are not to be paralleld with thoſe after *death*.

1. In reſpect of God:

Omnipotent } Highly *offended*.
Juſt
Wiſe
Good } Juſtly *puniſhing*.

2. In reſpect of Man:

Weak } Offending his *Creator*.
Sinful } Suffering *juſt puniſh-*
Wretched } *ment*.

3. In reſpect of the *ſentence* it ſelf, which inflicts a *puniſhment*, *ſenſible* for the *pain* and miſery felt, and *prejudicious* for the *glory* loſt.

1. He being *Omnipotent* will be able to execute his vengeance on his *enemies*, neither ſhall any deliver them from him.

He

He is mighty in ſtrength, who hath reſiſted him, and proſpered? Job. 9. 3.

He is exalted by his power, No Law-giver like him: 36. 22.

In *making Laws* juſt and holy.

In *exacting* the due execution of them.

In power to puniſh the breakers of them

Fear ye not me, will ye not tremble at my preſence? Jer. 5. 20.

Fear him who is able to deſtroy both body and ſoul. Mat. 10. 28.

If he whet his glittering ſword, and his hand take hold on judgement, Deut. 32. 41.

Who is able to abide it? Pſ. 130. 3.

Though we be delivered from the judgement of Man, yet we cannot eſcape the hand of the Almighty. 2 Mac. 6. 26.

His *Courts* are ſo *High*, ſo *tranſcendent*, and his *Judgements* ſo *definitive*, that no *appeal* lyeth from them.

We muſt reſt upon his *doom*, and go no further.

2. Being *Juſt*, he will puniſh the *Breakers* of his *Commandments*: for though he be merciful, in abundant meaſure, to *pardon* the *iniquities* of penitent *tranſgreſſors*, yet he is juſt alſo to *puniſh* the *wickedneſs* of *obſtinate Malefactors*.

Multus ad ignoſcendum, multus ad ulciſcendum. S. Bern.

As

As he is plentiful in pardon, and forgiveneſs, ſo is he as plentiful in revenge.

Ecclus. 12. 6. *He hateth ſinners, and will repay vengeance to the ungodly.*

Job 8. 3. *He neither perverteth Judgement, nor ſubverteth Juſtice.*

Nullum bonum irremuneratum, nullum malum impunitum.

Quanquam ſera, tamen certa Numinis vindicta.

Val. Max. *Lento gradu ad vindictam ſui divina procedit Ira, & tarditatem ſupplicii gravitate compenſat.*

Nemo impune malus.

There ſhall no good act go unrewarded, nor any evil unpuniſhed.

For though God be ſlow, yet he is ſure in his revenge.

God ballanceth his ſlow proceeding in anger, with the grievouſneſs of his puniſhment. We know that a bow the farther drawn, ſhoots fartheſt. And this we muſt hold for a firm Maxim and concluſion, that *Nemo impunè Malus.* There ſhall no wicked man eſcape unpuniſhed.

God will neither be made *flexible* by *favour*, nor *corrupt* by *gifts.*

Pro. 11. 4. *Riches profit not in the day of wrath.*

Ecclus. 5. 4. *And therefore ſay not, I have ſinned, what harm hath happened to me?*

For,

For though God be long ſuffering, he will in no wiſe let thee go unpuniſhed. 4.

Concerning propitiation be not without fear, to add ſin to ſin. 5.

And ſay not, His mercy is great, he will be pacified for the multitude of my ſins; For Mercy and wrath come from him, and his Indignation reſteth upon Sinners. 6.

We muſt all appear before his Tribunal, and receive according to the thing which every one hath done.

His *Sentence* will be ſo *Juſt*, that though in this *World* we may ſay, *veniet qui malè judicata rejudicabit dies.*

The day will come when there will be a review of things ill carried;

Yet in the caſe between *God* and *man* then, it will not be ſo.

3. Being *Wiſe*, *Omniſcient.*

Nothing is *hid* from his all-ſeeing *eyes.*

He *beholdeth* all our *actions.*

He *is a diſcerner of the thoughts and intents of the heart.* Heb. 4. 12.

All things are naked and open to his eyes. 13.

He knoweth our thoughts long before, our manifold trangreſſions and our mighty ſins.

Therefore no hope of *Evaſion*, by *hyding* any thing from him.

4. Being *good*, He will expect our *Thankfulneſs.*

He

He hath ever been *gratious* to us; *heaped* many *benefits* on us; And by how much the more beneficial he hath been to us, the longer *expected* our *conversion*, and the *oftener admonished* us: By so much the more *rigorously* will he deal with us for *neglecting* these *Benefits*.

Lu. 12. 48. *Unto whom much is given, of him much shall be required.*

Mat. 25. An *account* will be exacted of our *Talents* received.

Every man shall be *rewarded* according to his *works*.

He will exact an *accompt* from us,

How we have used the *Body* and *Soul*, given unto us.

How we have imployed our *natural Gifts*, *Temporal Blessings*, and the rest. The *signs* of his *Goodness* to us.

Job. 9. 3. And can *we answer one for a thousand?*

Our *Judgement* therefore the *greater* for *abusing* his *goodness*.

2. Again, if we consider this *Judgement* in respect of the *Parties* lyable to it, we shall have greater cause to betake our selves to a more serious consideration of our *estates*.

1. In regard of the *nature* and *condition* of *Man*.

Job 14. 1. *A flour.*

Ps. 89. 47. *Of short* continuance.

A

A leaf. 13. 25.
Dry ſtubble. Job 13. 25
His ſubſtance but duſt. 7. 7.
His life but a Wind, a ſhadow of no continuance. 14. 2.
Formatus de Terra,
Conceptus in Culpa,
Natus ad pœnam.
Made of Earth,
Conceived in ſin,
Born to ſuffer puniſhment.
In regard that he is *ſinful and wretched.* 2, 3.
Compoſed of *vanity.*
Every man living altogether vanity. Pſa. 63. 4.
Lighter than vanity.
Shaped in *wickedneſs.*
Conceived in ſin. Pſa. 51. 5.
Born in uncleanneſs. Job 14.
A Child of wrath. Eph. 2. 3.
A veſſel of Perdition, diſhonor. Eſa. 64. 6.
Unclean like a filthy Clout. Job 15. 16.
Drinking iniquity like water. 53. 6.
All have erred.
Agunt mala quæ non licent, vana quæ non expediunt.
Faciles ad ſeducendum, S. Bern.
Debiles ad operandum,
Fragiles ad reſiſtendum.
They do evil which is unlawful, and are vain, which is not meet.

Eaſie

Easie to deceive,
Weak to work.
Frail to resist.

So that our entrance into the world is *miserable.*

Conversation in it *Culpable,*
Dissolution from it *Damnable,*

The *Consideration* of this *unworthiness* hath terrified all the *Saints* and *Servants* of *God,* lest they should fall under this *judgement.*

Job 7. 20. *I have sinned, what shall I do, saith* Job?

9. 14. *How shall I answer?*

Psal. 6. *O Lord, correct me not in thine indignation,* saith David.

Jer. 10. 24. *Correct me, O Lord, but yet not in thy fury, lest I be brought to nothing,* saith Jeremy.

3. In respect of the *sentence* it self, which will be to the good, *Venite Benedicti,* Mat. 25. Come ye blessed: to the bad, *Discedite* 34, 41. *Maledicti,* Depart ye cursed, which last *sentence* is *terrible.*

1. They are *cast into* eternal *torments,* a punishment *sensible* for the *pain* and misery *felt.*

2. They are *deprived* of the *Beatifical* vision of *God,* a punishment *prejudicial* for the *Glory lost.*

1. The first is terible.

1. In

1. In regard of the *Suddenneſs* and *Horror*.

At the time of the *Judges* appearance.

A conſuming fire ſhall go before, him and a mighty tempeſt ſhall be ſtirred up about him. Pſa. 50. 3.

Their viſitation ſhall be in *Thunder, Earthquake and great noiſe, ſtorm and Tempeſts, and the flame of devouring fire.* Eſa. 29. 6.

The day of the Lord is very terrible, who may abide it? Joel. 2. 11.

A day of wrath, a day of trouble and diſtreſs, &c. Zeph. 1. 15

It ſhall burn as an Oven, and the proud and all that do wickedly ſhall be ſtubble. Malach. 4. 1.

They ſhall behold

Above them, The *Angry Judg* diſdaining them.

Under them, The *Horrible Pit* gaping for them.

Within them, The *Worm of Conſcience* gnawing them.

About them, The *World* burning.

Near to them, The *Devils* accuſing them.

Whither then ſhall a *ſinner* flee?

It is *impoſſible* to be *hiden, and inſufferable to abide.*

If

If it were *terrible* for the *Israelites* to hear *Gods* voice delivered by an *Angel*, who brought *no ill news*,

Insomuch as they said,

Deut 5. 25. 27. *If we hear the voice of the Lord our God any more, we shall die.*

And to *Moses*,

Exod. 20. 19. *Talk thou with us, let not God, lest we die.*

What will it be for *sinners* to hear the *Judge* pronounce this heavy *sentence*, *Discedite Maledicti*?

2. 2. In regard of the Accusers.

Job 10. 27. 1. The *Heaven*, and the *Earth*.

Mal. 3. 14. 2. *Christ* as *Judge*.

Jer 29. 22. *Witness.*

Psal. 50. 21. *I will reprove thee, and set before thee the things that thou hast done.*

Nah. 3. 5. *I will shew thy filthiness.*

Mat. 25. 42. *I was hungry, and ye gave me no meat,* &c.

3. The *Angels*; Their *attendants* in *this life*.

4. The *Devils*; who *attend* them for *future torments*.

Apo. 20. 12. 5. The *Books of their Consciences*.

Thine *own wickedness shall correct thee,*

Dan 7. 10. Jer. 2. 19. *and thy turnings back shall reprove thee.*

6. The *Creatures*, whom they have abused.

Ja. 5. 1. Consider this, lest ye *howl and weep in your misery.*

In

In regard of the *intolerable pains* 3.
which follow the *Sentence*.

1. Everlasting *Chains of Darkneſs.* Jude 6.
Vermis eorum non morietur. Eſa. 66. 24.
They ſhall weep for ever. Mar. 9. 44.
2. Sharp.
Beyond *the fornace ſeven times heated.* Judith 16. 17.
3. Various, *of divers ſorts.* Dan. 3.
According to the *diverſity* of ſinners offences.
4. Stinking.
In *the Lake which burneth with fire and brimſtone.* Apo. 21. 7.
5. Affrighting.
Tormented by *Devils.*
6. In Bonds, *not able to ſtir.*
Bind him hand and foot. Mat. 12.
Held with Cords of his own ſin. 23.
Bind the Tares, &c. Prov. 5. 22.
Gathered as Priſoners into a pit. Mat. 13.
Chains of Darkneſs. 30.
7. In Horrid darkneſs. Eſa. 24.
Prefigured by that of *Ægypt.* 22.
A land of darkneſs. Jude 6.
8. With Company deteſtable. Exo. 12.
Job 10. 22.
In regard that Hell is a *Place of no Order.* 4.
Job 10. 14.
Eſa. 5. 14.
Dilatavit Infernus animam ſuam, & aperuit os ſuum abſque ullo termino.
Hell hath enlarged it ſelf, and hath opened his mouth without meaſure.

Of

MI - 1993

Of no *Reſt*, or *Comfort*.

But cries, vexation, weeping, and gnaſhing of teeth.

Not *a drop of cool water* to the thirſty.

Continual *mourning*, *ſorrow*, without *intermiſſion*.

Hugo. *Plenus ardore incomparabili, dolore innumerabili, & pœna interminabili.*

Full of incomparable heat, innumerable ſorrows, and endleſs puniſhments.

This for *Pœna ſenſus*, or the *Pain* and *miſery felt*.

2. Now for the Glory and Happineſs loſt, which is uſually called *Pœna Damni*.

The Loſs of Heavens joyes.

The deprivation of ſinners from *Gods* ſight.

Than which nothing more *Miſerable*.

The Excellency of *Heaven* (the place of *Gods* reſt) may be conjectured at,

By the *End* for which it was made.

1. 1. The glory of *God* here, above other places.

Pſa. 19. 1. *The Heavens declare the Glory of God, and the firmament his handy-work.*

2. The Happineſs of the *Elect*.

Luc. 13. 28. *Abraham*, *Iſaac* and *Jacob*.

Bleſſed are they which dwell here.

Pſa. 84. 4. *They ſhall be ſatisfied* (inebriabuntur) *with the plenty of Gods houſe.*

This *Happineſs* we may alſo *value*.

By

By the *Price* it cost to regain it when it was lost.

The *Pains* which *Martyrs* endured to attain it.

The *Testimonies* of the Prophets, *&c.*

The excellency of Heaven may be imagined

By the *Description* of it. 2.

It needs no *Sun* or *Moon* to *enlighten* it, for the *glory of God* makes it *bright*.

The Lamb is the light thereof. Apoc. 21.

No *night there.* 23.

Here is that *Beatifical Vision* which the *Fathers* and *Holy men* so desired, and rejoyced in.

Mine eyes have seen thy salvation. Luc. 2. 29.

I shall be satisfied with thine Image. Ps. 17. 15.

Shew the light of thy Countenance, and we shall be safe. Ps. 17. 6. 80. 7.

If I have found grace in thy sight (saith Moses) *shew me thy face.* Exod. 33.

If thou desire *pleasure*,

Here is *pleasure for evermore.*

If *Honour*, Ps. 16. 12.

Such Honor have all his Saints. 149. 9.

If *Good Company*,

God, and all the *Elect.*

If *Musique*,

A quire of Angels continually praising God with their melodious songs.

To conclude, here is *abundance of all things, want* of *nothing.* Where-

S. Aug. Wherefore, *Si credimus futurum Judicium, benè vivamus, ne malè moriamur.*

Maxima pœna, metum perdidisse judicii.

If we believe there will be a Judgement hereafter, let us live well, leſt we die in an ill caſe.

It is the ſign of a *ſeared conſcience* (and that is the greateſt puniſhment can befal a man) to have loſt the *fear* of the laſt *Judgement*.

Lay all theſe together. That *all men* are *ſinners*.

God hateth *ſin*.

It ſtandeth us upon to prevent Gods wrath.

In reſpect of the *judgment* of this *World*, temporal; and of the *World to come*, Eternal.

That it will be *heavy* in regard of the

Omnipotence
Juſtice
Omniſcience } of the *Judge*.
Goodneſs

the { *Weakneſs* / *Imperfection* / *Miſery* } of *man*.

The *Sentence* which makes the *wicked* lyable to the *ſenſe of pain*, and *loſs of good*.

And finding that there is an unevitable *neceſſity* to *repent*,

Why defer we to uſe the means by which

which we may be made clean, our ſins may be pardoned, and taken off?

A wiſe *traveller* takes the *day* before him,

And a wiſe *builder* the *year* before him.

Optimè ſit quod ſuo tempore fit.

Stultus ſemper incipit vivere.

It is beſt done, that is done timely.

A Fool alway begins to live.

For who hath *promiſed* thee *time* to repent? 1.

How many have been deceived with this vain *hope?*

The Wiſe man giveth this *rule.*

Whatſoever good thing thy hand findeth to do, do it inſtantly with thy might, for there is no work, &c in the Grave. Eccleſ 11. 10.

Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed. Ecclus 5. 7.

Indulgentiam Deus tibi promiſit, craſtinum diem nemo promiſit. Si male vixiſti, bene vive, jam hodiè. S. *Auguſt.*

And *Propter illos qui deſperatione periclitantur, propoſuit Deus indulgentiæ portum. Propter illos qui ſpe periclitantur & dilationibus illuduntur fecit diem mortis incertum. Quando venit ultimus dies neſcis. Ingratus es qui hodiernum habes, in quo corrigaris.*

And again, *Qui ab iniquitatibus ſuis recedere negligunt, & ſibi de Deo indulgentiam repromittunt, nonnunquam ita præveniuntur, Dei furore, ut nec converſionis tempus, nec beneficium remiſſionis inveniant.*

God hath promiſed thee pardon, it is true, but no man hath promiſed or can, that thou ſhalt live while tomorrow. If thou haſt formerly lived ill, live well to day.

God hath been ſo propitious to mankind, that for the comfort of them that are ready to periſh in the ſea of deſperation, he hath a haven of mercy and pardon. And for their ſakes that are illuded with hope, and delay their repentance he hath made the day of death uncertain. Seeing thou knoweſt not when the laſt day will come, thou art an unthankful man, if thou makeſt not good uſe, by repentance, of this day which God hath given thee.

They which are careleſs to depart from iniquity, and flatter themſelves with the hope of Gods pardon, are many times ſo prevented by the anger of God, as they neither find time to convert, nor the benefit of his pardon.

God hath reſerved to himſelf the preeminence of *lengthning* and *ſhortning* our *days.*

The

The *rich man* promiſed himſelf *eaſe* and *reſt for many years*, but *one night* brought a period to his ſuppoſed *felicity*. Luc. 12.

St *Jerome* ſaith, That men are worthily taken in the ſnare of Judgment, as Fiſh with a hook, or birds in a net; and therefore gives this counſel.

Quia didiciſti quòd omnia morte finiuntur, & in inferno non ſit pœnitentia, nec aliquis ad virtutes recurſus: dum in ipſo ſæculo es feſtina, contende, age pœnitentiam, &c.

Seeing thou haſt learn't that death brings an end to all things, and that there's no repentance in hell, nor any recourſe to vertue; make haſt while thou liveſt, ſtrive and labor, do penance, &c.

But admit that thou hadſt the *privilege* to *know* thine own *end*

Thinkeſt thou, that it will be *eaſier* to *repent hereafter*, than *preſently*?

No certainly;

For the *longer* thou *detracteſt*, the *harder* the task of *repentance*.

1. In reſpect of the *habit*.

Cuſtom is another nature.

Cum aliquid in habitum abierit, difficulter expellitur. S. Bern.

Dum ſervitur libidini, fit conſuetudo; & dum conſuetudini non reſiſtitur, fit neceſſitas. S. Auguſt.

When a thing hath once got a habit, it is hardly expelled.

While we ſerve and feed our luſts, cuſtom ſteales upon us, and not reſiſting cuſtom, we are neceſſitated to it.

Therefore he gives this *admonition*.

As no man is to deſpair of Gods mercy, yet he is not ſo to preſume, but that without delay he reconcile himſelf to God, leſt he fall into ſuch a cuſtom of ſinning, that when he would, he be not able to get out of the Devils ſnares.

2. Becauſe the farther we plunge our ſelves into ſin, the *farther God is from us*.

Hoſ. 7. 13. *Wo unto them that have fled from me,*
9. 17. *God will caſt them off.*

3. For the *ground* the *Devil* gets of us.

Lu. 11. 22. *He is like the ſtrong man which overcommeth a weaker.*

4. For the *corruptions* of the *ſoul*.

The longer we ſin, the obſcurer the *underſtanding*.

The *weaker* the *will*, the *more diſordered* the *deſires*.

Who then is ſo void of underſtanding or reaſon, that will think he can *repent*, after many years, when his *ſins* are *multiplied*, and grown into a *habit*, and that *God* is farther from us?

When the *Devil* encroacheth on us, and our *faculties* are corrupted; And cannot do it in his better ſtrength.

That

That sins *encreasing*, the *pardon* will be easilier *obtained* for them.

That the *infirmity* prevailing, the *medicine* will cure the *easilier*, knowing that *Languor prolixior gravat medicum, brevem languorem recidit medicus.*

A long sickness or languishing disease puts the Physician to his Books, while a short grief is soon cured by him.

Who can carry a great *burden* in his *age*, that *groans* under a *little weight* in his chief strength?

It was a harder and more difficult act in mans consideration, to revive *Lazarus being four dayes in the grave, than the Rulers daughter newly dead.* Joh. 11. Lu. 8. 49.

Grant that thou canst *repent* in thine *age*;

1. Yet consider the *time lost*, which might have been spent in *doing good*, and *avoyding evil.* —

Why *spendest* thou thy time in *sowing* that, of which thou shalt *reap* nought but *tears?*

The heathen man could say,

He that desires to do good while he is old, makes a plain demonstration, that he hath no mind to goodness, till that time which is unfit for all things. *Seneca.*

And it is too late to begin to live, when we are ready to die.

S. *Gregory* ſaith, That he is little better than an Infidel, that forbeareth to repent till he is old. And it is to be feared, that while ſuch an one hopeth for mercy, he ſhall fall into Judgment.

Can the *infinite* Majeſty of God offended, be ſatisfied with a *little*, a ſmall repentance?

If thou canſt not ſatisfie him for the *ſins* of a *day*, why heapeſt thou the *ſins* of many *years*, and protracteſt to give *ſatisfaction* till thine *age*?

Eccluſ 25 3. *If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?*

2. Beſides, *Repentance* is the gift of *God*, to *whom* he pleaſeth, and *when*.

Every one ought to fear that it will not be given him at the hour of death, and is Phil. 2. 12. therefore to *work out his ſalvation* in the time of his life, *with fear and trembling*.

Saint *Auguſtine* ſaith, That ſeldom or never a full converſion is ſeen in the end of a mans days, and that much doubt may be made of a late penitent.

Of him that repents at the gaſp, and is reconciled (*that is, by the Miniſter*) to God, I am not certain whether he be ſecure or not.

S. *Auguſtine* is not *confident* of his *ſalvation*, though he be *abſolved* by the *Prieſt*.

Therefore, let every one that would be

be out of doubt, *repent* while he is *luſty* and ſtrong, and in his perfect *health*; for he that hath lived ill all his *life*, and *repenteth* not till the *laſt*, is certainly in great *danger*.

Wilt thou be ſecure (ſay two Fathers?) wilt thou avoid all doubt? Repent while thou art well. And why art thou then ſecure? Becauſe thou repenteſt, when thou mighteſt have ſinned. S. *Amb.* S. *Aug.*

3. There are many impediments in *age* and *ſickneſs*.

Men are then troubled with many *infirmities*.

Cumbred with many *affairs*.

Grieved with many *thoughts*, for *wife* and *children*, *eſtate* and *pleaſure*, to be left.

And what kind of *penitence* can be expected from *men* in this *eſtate*?

Pœnitentia quæ fit in extremis raro vera eſt, ob magnam difficultatem in hoc articulo. It is ſeldom true, being deferred till our end.

1. For the *great perturbations ariſing* by the extremity of *ſorrow*, *anguiſh*, *thought of death*, *all* moſt violent in a dying man.

They ſuffer him to think of nothing but that with which he is vexed.

2. *True repentance ought to be voluntary, not of neceſſity.*

And a dying man is *forced*.

2 Sam. 19. 19. Like to that of *Shimei* to *David*.

Like to that of *Mariners* in a *ſtorm*.

3. If he *thinks* not of it himſelf (as it is very *doubtful*) his Friends ſeldom or never ſend for thoſe who ſhould put him in mind of it, till it be too late, till he be paſt all *ſenſe* of it.

And this is a juſt puniſhment, ſaith S. *Greg.* S. *Gregory*, for not thinking on God while he was in ability to do it. *So that one negligence is puniſhed with another.*

Laſtly, let not the *examples* of a *few* cauſe *protraction* in thee.

For though *God* forbare his threatned *judgments* on the *Ninivites* it was for their forty dayes *repentance*.

And if thou canſt *repent* forty days as they did, thou haſt the better *hope*.

And though the *Thief* (*in articulo mortis* ready to dye) was *ſaved*; Yet this *example* ought not to give liberty to any, to *defer* ſo long.

Beſides, his *ſalvation* was no leſs admirable than any other of *Chriſts miracles*;

And his *converſion* no leſs *wonderful* than his *ſalvation*:

For when *Chriſts* own *Diſciples* had *denyed and forſaken him*,

The *Thief* confeſſed him.

S. *Aug.* *Credidit Reus, quod negavit Electus.*

But truſt to thy *timely* preparation,

on, by the *example* of *the Wise Virgins.*

And consider and think of thine own estate while thou hast time. Mat. 25.

Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of God come forth, and in thy security thou shalt be destroyed. Eccles. 12.

Remember thy Creator in the days of thy youth, while the evil days come not.

Defer not *Repentance* unto years *unapt, testy, weak,* when *sin* leaveth thee, and not thou *it.*

Now the *time* is, when thou maist find the *Judg* propitious.

Seek the Lord while he may be found, and call upon him while he is near. Esa. 55. 6.

Repent and be converted, that your sins may be blotted out. Act. 3. 19.

Now our *Repentance* prevaileth, chiefly, by

1. *Prayer.* 2. *Fasting.*
3. *Alms.* 4. *Tears.*

The prayer of the humble peirceth the clouds. Eccles 5. 17.

It was the practice of *David* after his *fall,* as may appear by the 51 *Psalm.* Psal. 51.

It was the *counsel* of S. *Peter to Simon Magus, Repent of thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee,* for God is *propense* enough if we neglect not this *duty.* Act. 8. 22.

Pſ.145.18. *The Lord is nigh to all them that call upon him.*

Eccleſ. 2. 10. *He never forſakes them that call upon him.* But of this *point* more at large elſewhere.

2. Though the beſt *faſt* be the *faſt* of the *ſoul*, in abſtaining from *ſin*, yet the other *faſt* of the *body* is neceſſary for us, as a *ſalve* for a *wound*.

S. *Aug.* It *aſſwageth* the *intemperance* of the *body*, *repreſſeth* inordinate *affections*, and *allayeth* the *paſſions* of the *ſoul*, which ariſe by fulneſs.

Lu.21.34. *Let not your hearts be overcharged, ſaith our Saviour.*

All the *ſervants* of *God* by this *humbled* themſelves, when they ſet themſelves to *repentance*, or to obtain any thing at his hands.

Pſ. 35.13. 69. 10. *David humbled*, and *chaſtened* himſelf by *faſting*.

It was an ancient *Precept*.

S. *Auguſtine* out of S. *Baſil* ſaith, that it was commanded as a Law by *God* to *Adam* in *Paradiſe*, by prohibiting the Tree, *And if he had faſted from that tree, we had not needed to have faſted, we are ſick by ſin, let us be healed by repentance; But repentance without faſting is in vain.* So he.

The *Fleſh* had need to be kept under the *ſoul*, like a *ſervant*, leſt it *rebel*, and

to

to be *held* in with this *Bit*; for let but the *reins* looſe, and the *fleſh* will *run* headlong to *perdition*. Tob. 12. 8.

Prayer is good with faſting, &c.

And *God* ſaith, *Turn unto me with faſting*. Joel 2. 12.

The Prayer and Alms of Cornelius aſcended to Heaven. Act. 10. 3. 4.

Wilt thou have thy *Prayer* fly to Heaven, make it two wings, *Faſting* & *Alms*.

We are to give alms (ſaith he) in this regard, that we may be heard when we deprecate Gods anger for our ſins paſt. S. Aug.

By mercy and truth iniquity is purged.

Who ſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, and ſhall not be heard. Pro. 16. 6. Pro. 21. 13.

Give alms of ſuch things as you have, and all things ſhall be clean to you. Luke 11. 41.

Break off thine iniquities by ſhewing mercy on the poor, ſaith *Daniel to Nebuchadnezzar*. Dan. 4. 27.

Laſtly, the moſt powerful *act* of *Repentance*, is godly *ſorrow*, accompanied with *groans*, *ſighs*, and *tears*. 2 Cor. 7.

They are the *blood* of a wounded *ſoul*.

They aſcend unto the *noſtrils* of God, as the *Odor* of a ſweet-ſmelling *Sacrifice*.

God ſuffereth them not to be ſpent in vain, *but gathereth them*. Pſa. 56. 8.

David *every night* (in thought of his offences)

6. 6. offences) *waſhed his bed, and watered his Couch with them.*

Jer. 31. 9. *God promiſeth, that if we come weeping, he will lead us in mercy.*

And therefore commandeth it as a chief

Joel 2. 12. demonſtration of our *hearty repentance.*

Saint *Peter*, after his *denial of Chriſt*

Lu. 22. 62 *wept bitterly*, but ſaid nothing. We find that he wept, not what he ſaid. He made choice to *repent* rather with *tears*, and no *words*, than with *words* and no *tears.*

S. *Ambr.* *Recte flevit & tacuit, quia quod defleri ſolet, non ſolet excuſari.*

Lu. 7. 48. *Mary Magdalen* wept, but ſaid nothing, yet *Chriſt* ſaid to her, *thy ſins are forgiven thee.*

Eſa. 38. 5. *Ezechias wept ſore, The Lord ſaid, I have heard thy Prayers, and ſeen thy tears, and added fifteen years* to his life.

S. *Aug.* Lachrymæ tacitæ quodammodo preces ſunt, veniam non poſtulant, & merentur.

Sufficit auribus Domini imber oculorum, fletus citius audit quam voces.

Eſa. 57. 5. *Let the wicked therefore forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord.*

Pſal. 95. 8. *To day if ye will hear his voyce, harden not your hearts.*

If we will not *hear* this *voyce* of his, *Repent, for the Kingdom of Heaven is at hand.* He will ſtop his *ears* to us when we

cry,

cry, Lord open unto us, though we cry with *tears*, as *Esau* did for his *Fathers blessing*, *who found no way of changing his* [Fathers] *mind, though he sought it with tears carefully*, when it was too late. Mar. 4.17.

For, though *tears* prevail in their due *time*, and *happy* is he that can *shed* them: Yet when the *door is shut*, God will say to the impenitent *sinner*, as he said to the *foolish Virgins*, *I know ye not*. Heb. 12.

The Duty of Repentance.

THis duty of *Repentance* consisteth of two parts:

1. *Mortification of the old man*, which is the *first* degree of *Regeneration*.

2. *Quickning of the new*, which is the *second*.

1. *Mortification* is an *act* of the Holy *Spirit* in us, who doth by little and little quench and abate in our *souls* and *bodies*, the natural strength of our *corruption*, which was crept into us Partly *originally*, by *Adams* fall (which is that we mean by the *Old man*) and partly that *Sin*, which we have *actually* increased by our own *frailty*. 1. Rom. 6. 4, 5, 6. Colos. 3.

It consisteth

1. In our *acknowledgment* of Sin.

2. In

2. In our *Contrition and Sorrow.*

Both which are ſet down in one Verſe
Pſ.38.18. of the *Pſalmiſt.*

1. Our *acknowledgement* is either
{ 1. *Inward.*
{ 2. *Outward.*

1. *Inward acknowledgement*, is when we feel the *burden* of our *ſins* preſſing us down, *our conſciences accuſing us, and our*
Pſa.38.5. *thoughts teſtifying againſt us.*
Rom.2.15 2. *Outward*, is when we make *Confeſ-*
Pſ.38.39. *ſion* of them by *ſpeech*, or other outward *actions.*

And this *Confeſſion of ſin*, is a *publication* or *manifeſtation* of our *unworthineſs* and *guilt*, whereby we teſtifie and bewail, that we have *ſinned* againſt *God*, and have (withal) a ſetled *reſolution* and purpoſe to *offend* him no more.

Confeſſion { *Publick.*
is either { *Privat.*

Publick Confeſſion is, when upon the *Lords* Day, or other dayes appointed for *Gods worſhip* we in the open *Congregation* together, or after the *Miniſter*, do *confeſs* our ſins to God.

Privat is, either 1. *To God in our Cloſets*, or other privat places, as *Pſ.* 32. 5. 38. 9. 18. 41. 4. 51. 2 *Sam.* 24. 10. *Dan.* 9.

2. *To men.* Jam. 5. 16.

2. *Con-*

2. *Contrition* is a ſorrow and grief of the *Conſcience*, and mourning of the *Soul*, becauſe we have offended God. having alſo joyned with it a *diſpleaſure* againſt our ſelves, and a true *humiliation* both of *ſouls* and *bodies*, as *Jam.* 4. 9. *Eſa.* 66. 2. *Eze.* 36. 1. 41. 10. *Jon.* 3. 8. 2 *Kings* 22. 19. *Mat.* 5. 4. 2 *Cor.* 7. 9, 10, 11.

Quickning of the new man is when we, returning to God live *ſpiritually*, and have a *deſire* (for the time to come) to pleaſe *Him*: this is alſo called a *Converſion to God.*

And this we do,

1. By avoyding evil.

2. Following that which is good.

Both comprehended in *Pſa.* 34. 14. *Eſay.* 1. 16, 17.

The Benefits we receive by *Repentance* are,

The deferring of Gods puniſhments due for ſin.	Pſ. 95. 10.
The mitigation of his diſpleaſure.	Pſ. 89. 32, 33.
The averting of his judgments.	2 Chron. 30. 8.
The eſcaping of eternal death.	Jon. 3.
The prolonging of our proſperity.	Ezech. 33
The attaining of Eternal life.	Joh. 3. 10. 1 Kings 21. 29. Dan. 4. 17

Con-

Confession of sins.

Jer. 9. WHo *will give water to my head, or tears to mine Eyes*, that I may *day and night* bewail my *sins* and *ingratitude* against thee, O *God*, my *Creator*? Many things there are which terrifie mens *consciences*, and bring them to the true *sense* of their *sins*, but nothing is so available thereunto, as the contemplation of the *greatness* of thy *goodness*, and the *multitude* of thy *benefits*. That therefore, O Lord, my poor wretched *soul* may the better see and consider in what estate it *stands*, I will recount thy manifold *blessings*, & the number of my *sins*, that thereby also, I may more clearly understand who thou art, and what I am, how *gracious* a God thou hast been to me, and how rebellious a *sinner* I have been to thee.

There was a time, O Lord, (as thy divine *Majesty* best knoweth) when I was not, and thou tookest *me out of the dust of the earth*, and gavest me a being; *creating in*
Gen. 2. 7. 1. 26. *me a soul after thine own similitude*, and made it capable of thy *glory*. Thou didst *create* my *body*, with all the *members* and *senses* thereof; and my *Soul*, with all the *powers* and *faculties* thereof. And as thou didst

didst *create* me, so thou didst *preserve me in my mothers womb*, that I might come safe into this *World*, and receive the *mark* and *badge* of all thine, even the *Sacrament of Baptism*, whereby I was cleansed from the guilt of *Original* sin. Amongst a multitude of *Infidels* dispersed over the face of the *Earth*, thou wouldest have me in the number of the *faithful*, even of those to whom so happy a lot hath fallen to be thine, *regenerated with the water of Baptism*: from which time I was taken to be *thine*, and that admirable and happy contract was made between us, that *thou* shouldest be my *Lord*, and I thy *Servant*; *thou my Father*, and I thy *Son*: that *thou* shouldest perform and shew to me the *love* of a *Father*, and I to *thee* the *duty* of a *Son*. Further, O Lord, thou didst descend from Heaven to Earth for my sake, seeking me in all the wayes wherein I had lost my self. With thy *Humanity* thou didst ennoble my *nature*, and by thy *bonds* didst deliver me from *bondage*. Thou didst challenge me from the power of the *Devil*, by delivering thy self into the hands of *sinners*, and didst destroy sin, *by taking upon thee the form of a sinner*. With what reverence shall I speak of that other *blessed Sacrament*, which *Thou*, also,

Ps. 22. 19.

Tit. 3. 5.

Phil. 2. 7.

alſo, O Lord, haſt inſtituted and ordained for a *remedy* of all the *miſeries* which have *befallen* me and the many ſins I have *committed* ſince my *Baptiſm*, and for a *ſalve* and cure for all my ſpiritual *diſeaſes*, even the *Sacrament of thy moſt precious Body and Blood?* And as thou haſt *beſtowed* on me all theſe divine and *heavenly bleſſings*: ſo likewiſe in plentiful manner haſt thou *heaped* on me *temporal favours*. Thou haſt from my *birth* to this *hour*, preſerved, nouriſhed, cloathed, and fed me, in moſt abundant *manner*, giving to me the uſe of all thy *creatures* for my *ſuſtentation*. Nay, what couldeſt thou have *done* more for me, than thou haſt done? Or what couldſt thou have *given* me more, than thou haſt *beſtowed* upon me, either of bleſſings of this *World* or of the *World* to come?

Now, having received all theſe *mercies* and *favours* from thee, how have I on my part behaved my ſelf in *thankfulneſs* to thee for them? Have I returned due praiſe unto thy *Majeſty* for them, or carried my ſelf, and ordered my life, like to one that might any way deſerve them? O Lord, I confeſs that I have not; for ſuch hath been the *malice* of my heart, that inſtead of ſhewing my ſelf conformable to thy will, I daily add ſin to ſin, and iniquity

iniquity to iniquity, *heaping up wrath for my ſelf againſt the day of wrath.* How can I without *tears*, remember, how often thou mighteſt juſtly have *ſlain* me, and yet (notwithſtanding my ſins, which call for vengeance) no evil hath *happened unto me*? How many ſouls burn in *Hell* fire, which have ſinned far leſs than I, and yet I remain alive? What had become of me, if thou hadſt taken me away with thoſe at the ſame time? How ſtrict had my *Judgment* been, if thy *Juſtice* had laid hold on me, laden with ſo many *ſins*? Who then, O Lord, hath *bound* the hands of thy *Juſtice*, who hath *deprecated* for me, when I lay thus lulled *aſleep* in the *ſecurity* of my *ſins*? What hath *pleaſed* thee in me, that thou ſhouldeſt deal more *mercifully* with *me*, than with *thoſe*, who in the *midſt* of their *dayes*, in the *heat* of their *youth*, are taken away from amongſt us? My *ſins* cryed out againſt me, and thou ſtoppedſt thine *ears*; my *offences* daily *increaſed* againſt thee, yet thy *mercy* daily abounded towards me. I *ſinned*, thou didſt *expect* me, I *fled* from thee, and thou *followedſt* me: I was *weary* in *offending* thee, and thou not *weary* in *expecting* me. And in the midſt of all my *ſins*, I ever received many good *inſpirations* and goodly *reproofs* from thy holy Rom. 2. 5.

Spirit,

Spirit, which *checkd* me in the diſſolute *courſe* of my *life*. How often haſt thou *called* me with the *voyce of Love*? How often haſt thou *terrified* me with *threats* and *fears*, laying before me the *peril* of *death*, and the *rigor* of thy *divine Juſtice*? How often haſt thou *followed* me with thy *Word* preached, *invited* me with thy *bleſſings*, *chaſtened* me with thy *ſcourges*, compaſſing me about, that I could by no means flee from thee? And laſtly (which is not the leaſt of thy *mercies*) with what *patience* haſt thou *waited* for my ſerious *Repentance*?

Pſal. 106. 13. *What then, O Lord, ſhall I render back to thee, for all that thou haſt done unto me?* In that thou haſt *created* me, I *owe* thee all that I am *created*, in that thou haſt *preſerved* me, and thus long expected my return to thee, I *owe* thee life, and all that I am. But in that thou haſt *regenerated*, *ſanctified*, and *redeemed* me, and left thoſe excellent *pledges* for my *ſalvation*, I know not what to *render* unto thee. For, if the *lives* of all men and *Angels* were in my *power*, and that I could *offer* them unto thee for a *ſacrifice* of praiſe and thanks; yet were it nothing, being compared to the leaſt of all thy *ſpiritual bleſſings* beſtowed on me.

Who

Who therefore will give a *fountain of tears* to mine eyes, that I may *lament* my great *ingratitude*, and unjuſt *retribution* for all theſe thy manifold *bleſſings* heaped upon me? Help me thou, *O Lord*, and give me grace, that I may heartily *confeſs*, and grievouſly *bewail* my hainous *offences* and *tranſgreſſions*, againſt thee; that thou mayeſt be reconciled to me, and in thy abundant *mercies*, ſhew ſome *pity* to me for them. I am thy *creature*, O Lord, made after thine own *Likeneſs and Image*: acknowledg thy *workmanſhip*, for it is thine own. In taking away the *ſoyl* and *filth*, wherewith it is *defiled* and *ſtained*, thou ſhalt ſoon perceive it to be thine own *handy-work*. Art not thou a *Father of mercies*, which have neither *number*, *end*, nor *meaſure*? Although I have ſhaken off the *duty* and *obedience* of a child towards *thee*, yet *caſt not thou off* the *love* of a *Father* toward *me*, I beſeech thee. Although I have *done* many things, whereby thou mighteſt *juſtly condemn me*, yet thou haſt not loſt the *means* whereby thou mayeſt *mercifully ſave me*. If thou *forſake* me, to whom ſhall I *flee*, who is there to help me beſides thy ſelf? Acknowledg, O Lord, *a ſtraying ſheep*: Behold I come to thee all *wounded*, thou canſt

Jer. 9. 1.

2 Cor. 1. 3.

canſt *heal* me: *blind*, thou canſt *enlighten* me: full of *leproſie*, thou canſt *cleanſe* me; and ſpiritually dead, yet thou canſt *revive* me. Thy *mercy* is greater than my *ſin*: thy *clemency*, more than my *wickedneſs*: and thou canſt *remit*, more than I can *commit*. Do not then, *O Lord*, *put me back* from thee: *look not ſo much* upon my *ſins*, as upon thy infinite *mercies*, who liveſt and reigneſt God of all *mercies*, world without end.

Another.

Exod. 34. O Almighty Lord God, *great* in thy *power*, and terrible in thy *judgments*, who madeſt the Heaven, the Earth, the Sea, and all things in them, by thy *Word*, whoſe *Power* cannot be reſiſted,
Pſ. 145. 9. *and whoſe mercy is over all thy works.* All things are under thy *power* and *rule*, both in *heaven* and *earth*. Thou ſheweſt *mercy* on whom thou wilt, art *pitiful* to whom
Eze. 33. 11. thou *pleaſeſt*, and wouldeſt not the *death of a ſinner*, neither delighteſt in the *de-*
Eph. 2. 4. *ſtruction of* any. O God *rich in mercy*, who out of thy *extraordinary love* to
Rom. 5. 10. mankind, even *when we were thine enemies, didſt ſend thine only Son into the world, that every one that believed on him might*

might not perish, but have life everlasting, Have mercy upon me, have mercy upon me, according to thy mercy, *and according to the multitude of thy mercies, do away my offences.* Holy *Father, I have* Lu. 15. 18. *sinned against heaven and before thee, and am no more worthy to be called thy son*, I have *turned* from thee, and have *broken* all thy *Commandments*. I have not walked aright, but have gone after mine own *lusts, choosing those wayes*, which thou Esa. 65. 2. hast forbidden me to *tread* in. Neither, O Lord, have I *feared* thine *anger*, but have been in all things *disobedient* unto thee, and have hardned my heart against thee. I *have hated instruction*, and cast thy *sayings* behind me. *Truth* hath found Pro. 5. 12. no *place* in me, and my *hands* have been the *workers* of much *wickedness*. I have spoken vainly, idly, and wickedly. I have brought forth *deceit*, and *meditated* the way of *untruth*. I have *provoked* thy *wrath* against me, by accustoming my self to do the *work* of the *flesh*, and rejecting the good *motions* of the *Spirit*. *Wo unto me, rebellious wretch*, that I have com- Esa. 30. 1. mitted these wicked *acts*, against thee, so *loving*, so *good*, so *gracious* a *God*; to the utter *destruction* of my *soul*, whithout thy *mercy* in *Christ Jesus*. In remembrance, and confidence whereof, O Lord, Psal. 51.

I come to thee, and humbly intreat thee, that thou wouldeſt not *reject* a contrite, humble, miſerable, and repentant *ſinner*, who at this time earneſtly invocateth
Pſal. 7. 9. thy *Name*. *Return a little*, O Lord, and be intreated for my manifold *ſins*, do not unto me according to the *multitude* of them, neither reward me according to my *tranſgreſſions*. Let my humble prayers, ſighes, and groans, come into thy *preſence*, and according to thy *promiſes*, receive me again into thy favour. For, O Father, I am one of thoſe, whom thy only *Son* redeemed with his moſt precious *blood*. O Lord, my *ſoul* doth loath my *life*, by reaſon of my manifold
1 Pet. 5. 6. ſins, *and I humble my ſelf under thy*
Aba. 3. 2. *mighty hand*, becauſe I know, *that in thine anger thou ſheweſt mercy*, and in time of *trouble* thou doſt forgive *offences*: And behold, O Lord, that I confeſs my *ſins*: beſeeching thee for thy *goodneſs*, to do unto me, according to thy wonted *mercy*. I am confounded and aſhamed, to *lift up mine eyes* unto thee, becauſe my *ſins* have prevented my *prayers*, and have aſcended up to thee, before them.
Pſal. 51. Againſt thee, O Lord, *have I ſinned, and done much evil in thy ſight*; yet wherefore ſhould I die in my *ſins*, ſeeing it is not thy pleaſure, *that any ſinner*

ſhould

should die, but turn unto thee and live? Ezech. 18.
For thou art *good* and *gracious*, and saveſt thoſe who are altogether *unworthy*, out of the abundance of thy *mercy in Chriſt Jeſus the Righteous*. For although thine *anger againſt ſinners is unſufferable*, and *who may abide it?* yet thy *mercy* towards *offenders* is *unſearchable*, and who can find out the *depth* thereof, or *deſcribe it? Our Fathers in their troubles* Pſal. 22.
cryed unto thee, and thou dideſt deliver them, they put their truſt in thee and were not confounded. And though they, by their *offences*, have juſtly provoked thine *anger*, yet (upon their humiliation) thou didſt *remember thy covenant*, and eaſe them of their *afflictions*. O Lord be merciful alſo unto me, for I am miſerable and wretched. *Heal my ſoul,* Pſa. 41. 4.
for I have ſinned againſt thee. My ſoul is 6. 3.
very much diſquieted within me: how long 13.
Lord will it be, ere thou look upon me, and deliver it? Lighten mine eyes, for I have 13. 3.
(too long) ſlept in death, and my ſins have (too long) *had dominion* over me. Return, O Lord, at the laſt, and be gracious unto me, O deliver my *ſoul*, and have *mercy* upon me: And *all my bones ſhall ſay, Lord who is like unto thee?* Pſal. 35.
To thee be all Honour, Praiſe, and 10.
Glory, world without end.

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Another.

O *Lord Jesus Christ*, the only *Physitian* of sick souls, who in the
Gal. 4. 4. *fulness of time came into this World, not*
Mat. 9. 13. *to call the just, but sinners to Repentance.* Behold me, the most wretched of all *sinners*, who (with as much humility as I am able) in the confidence of thy great *goodness*, cast my self before the *foot-stool* of thy *Majesty*, confessing my great and grievous *offences*. And if the *Publican*
Lu. 18. 13. in the *Gospel* durst not *lift up his eyes to heaven*, but stood *a far off*, and *smote his breast*, saying, *Lord be merciful to me a sinner*, what shall I do, whose sins surpass the greatest sinners *offences*? For all my *inward* and *outward* parts, are wholly depraved, and nothing that is *good* remaineth in me. And, when I look into the book of my *conscience*, I find, that I have abominably *polluted* that garment of *innocency*, which I received at my *Baptism*. I have put all my *strength* to offend thee with all the *members* I
Ro. 13. 15. have. For, *my feet have been swift to*
Esa. 3. 16. *evil*, and slow to good: *mine eyes open to vanity*, and shut to that which is truly amiable. *My hands stretched to covetousness*,

touſneſs, and cloſed from the works of mercy: *mine ears ready to hear evil*, and ſtopped to the good motions of the *Spirit*: and my *ſoul*, (the nobleſt part in me) which hath eyes to contemplate the *glory* of thy *Majeſty*, I have turned away from the conſideration of thy *Excellency*, to the vain and tranſitory things of this life. I have given *liberty* to whatſoever mine *eyes* have *deſired*, and have not *reſiſted* the unclean *paſſions* of my *heart*: ſo that the whole courſe of my life hath been a continual *warfare* againſt thee. How often have I *returned as a dog to the vomit, and as a ſow waſhed, to the myre?* I am that *Fool*, *which hath ſaid in his heart there is no God.* For I have lived ſo diſſolutely, that I have made plain demonſtration by my *behavior*, That I believed, *thou* either *wert not at all*, or elſe *couldeſt do nothing at all.* Thou, O Lord, haſt often *called* me, and I have *neglected* thy voyce: Thou haſt *expected* me, and I have *abuſed* thy *patience.* Thou haſt *given* me the treaſure of a long time to *repent*, and I have *conſumed* it waſtefully. Thou haſt *ſtricken* me; and I have not been ſenſible of thy hand. Thou haſt afflicted me, and I have *made no uſe* of thy correction. Thou didſt *ſweat*, to make me *clean*, and I ſtill *re-*

main in my *pollution*. I am *hardned*, as well with thy *punishment*, as with thy *blessings* being *rebellious* to the one, and *unthankful* for the other. And what shall I further say? but that my *heart*, *soul*, thoughts and *body*, are all impure
1 Tim. 1. 5. and *defiled*, and that of *all sinners I am the chief*, unworthy *earth* should any longer *sustain* me, or that I should *expect* any thing from thee, but thy severest *Judgment*. For if thou sparedst not *Lucifer* and his *Angels*, for one only sin pride, but didst cast them from Heaven,
Jude 6. *to be reserved for everlasting chains of darkness unto the Judgment of the great day*: what can I hope or look for, that have *offended* thee, not in one *offence* alone, but in all kind of *transgressions*? For my *sins* are in number *numberless*, insomuch, that I *hate my self*, for my *madness*, that from so noble a *liberty*, I am fallen into so base a *servitude*: and find my self *over-*
Psa. 55. 5. *whelmed with the horrible dread* of thy fearful *Judgments*. Yet when I behold and consider that infinite *mercy of thine*,
Ps. 145. 9. *which surpasseth all the rest of thy works*, I am a little *refreshed*, and my soul is a little *comforted* and *revived*: for as by the *examination* of the hainousness of my sins,
Zech 1. and the strictness of thy *Justice*, I did
Joel 2. almost *despair*: so *considering* and weighing

ing the teſtimonies of thy *Servants*, left upon record, for the comfort of poor diſtreſſed *ſouls*, I am ſomewhat again *cheared and raiſed up*. For, beſides the places of *conſolation*, and many more, I find, by divers *Parables* and *Similitudes* of thine own, how *ready* and *propenſe* thou art, to receive and pardon the Penitent. As, by *the loſt penny*, *the loſt ſheep*, and *by the prodigal Son*, whoſe *Image* I find in my ſelf, and whoſe *life* mine doth fully parallel. Wherefore, O Lord, I humbly intreat thee, to reſtore me (thy loſt *Son*) to thy favour: and withal, to give me true ſenſe and knowledg of the *innocency* I have loſt. I do not deſire, that thou ſhouldeſt deal ſo kindly with me, as *that Father did with his Son*: but I ſhall be happy and glad, if thou wilt entertain me, *as one of the meaneſt of thy hired ſervants*. My *hope* and *confidence* is, that thou wilt pity me, becauſe thou art the fountain of *pity* and *compaſſion*. Behold me therefore with the eyes of *pity*, look on me, and eaſe me, who *come unto thee laden with the heavy burden of my ſins*: pardon *them*, and ſave *me*, for thy infinite *mercy*: and remember not my *ſins*, but thine own *ſufferings*: think not on me, as a *proud* and rebellious *malefactor*, but as an *humble*

Luc. 15.

Mat. 11. 28.

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and penitent *convert*. Look on me with those eyes of *compassion*, wherewith thou
Lu. 7. 48. didst sometime behold *Mary Magdalene*,
22. 62. *Peter*, *and the good Thief*: give me *true*
23. 43. *knowledg of my sins* with the first; *true contrition* with the second; *and receive me* with the third, *into thy heavenly Paradise*. Let thy *obedience* satisfie for my *rebellions*, thy *innocency* for my *guilt*, thy *humility* for my *arrogancy*, thy *fasting* for my *intemperance*, and thy
Mat. 26. *justice* for my *iniquity*. *Lord*, *if thou*
39. *wilt*, *thou canst make me whole*, and restore me to thy former *grace*. Purifie, purge, and cleanse me from mine *offences*, and open mine *eyes*, that I may clearly *see mine* own *pollution*: and make me to grieve that I have not *grieved* for my *sins*, as I ought to have done. And as thou hast by thy *long-suffering* hitherto expected my *repentance*, so, of thy infinite *mercy* and goodness, *pardon* me *repenting*: and grant me *grace*, that I may be afraid to *offend* thee *hereafter*. Hear me, O sweet Saviour, and make intercession for me to the *Father*, with whom and the *Holy Spirit*, thou dost live and reign *coequal and coeternal Lord God*, world without end. *Amen*.

Con-

Confession of sins.

I confess, O Lord,

That *I was shaped in wickedness, and in sin my mother conceived me.* Psa. 51. 5.

That *I was brought forth in uncleanness.* Job 14. 4.

That *I am a root of bitterness.* Deu. 29 18.

A wild Vine of Sodom.

A branch of the wild Olive. 32. 32. Ro. 11. 14.

The child of wrath. Eph. 2. 3.

A vessel of dishonour and perdition.

That *my heart is rebellious, like a starting Bow.* Ose. 7. 16.

That *my throat is an open sepulchre,* venting all folly. Psal. 5. 10.

That *I am of polluted lips.* Esa. 6. 5.

That my *tongue talketh nothing but vanity.* Ps. 144. 11.

That *mine eyes are evil, prone to lust.* Mar. 7. 22

That *mine ears are uncircumcised, and like the deaf Adder.* Psa 58. 4.

That *I have a Forehead of brass, and a neck of iron.* Jer. 3. 3.

That *my hands are slow to good.* Heb. 12. 12.

That *my feet are swift to evil.*

I have *sinned* against thee, O Lord, and in thy *sight,* not *fearing* thy *Majesty.* Ro. 3. 15.

My sins are,

In quantity,

Large, and of a great size. Esa. 57. 8. Ps. 25. 11.

Of long continuance.

From my Mothers brests.

Hos. 9.9. *Deep.*

Psa.38.4. *Heavie.* Like *a Burden.*

Zach.5.7. Like *Lead.*

Stretching to heaven with their cry.

Jer. 30. *Many in number:*

14.15. Like the *Stars,*

Ps.40.12. *More than the hairs of my head.*

Oratio *The Sands of the Sea.*

Manass. *Oftentimes reiterated.*

Esa. 57. *As a Fountain casting out water.*

2. Till they become as a *habit.*

Jer.6.7. *As red as Scarlet and Crimson.*

Esa.1.18. *I am sold under sin.*

Ro.7.14. Till they become *natural* to me.

1 King 21. *Like the Æthiopians skin.*

25. *The Leopards spots.*

Jer.13. 23.

In quality,

Psa.5.18. The worst of *sins.*

Ro.6.21. Strong, *like Cords and Cart-ropes.*

Ezec.13. *Gaining nothing thereby.*

19.

Eph.4.19. For *a handful of Barley, a little bread.*

Jer. 3. 3. Committing *sin with greedinesse,*

Eze.3.7. *Sin upon sin.*

6.15. *With impudence.*

Gal.2.18. *Not being ashamed.*

Jam. 4. *Knowing it to be sin.*

17.

Mat.18. *Giving offence thereby.*

7. *Unthankfully.*

Like

Like the Dog to the Vomit. Ro. 8. 21.

Like the Sow to the mire. 2 Pet. 2. 2.

Therefore O Lord, becauſe thou art juſt, Pſal. 119. *and thy judgments true;* 137.

I reap the *fruit* of my fooliſhneſs.

For what fruit have I in thoſe things Ro. 6. 21. *whereof I am aſhamed?*

My days are conſumed in vaity, and my Pſ. 102. 3. *years in the bitterneſs of my ſoul.* Job 7. 11.

And now there is no health in my fleſh Pſa. 38. 3. *becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.*

My heart *trembleth* alſo, with *remembrance* of thy *Judgments.*

I feel *bitterneſs* above the *bitterneſs* of *death*, in that I have *forſaken* thee, *O God*, and that thou haſt *forſaken me.*

Wo unto me rebellious *Wretch* for this doing.

See and conſider, *O Lord*, how *vile* I am *become*, for my *Soul* abhorreth to *live.*

I have roared for the diſquietneſs of my Pſa. 38. 8. *heart.*

And what ſhall I now ſay, or wherein Job. *ſhall I open my mouth? what ſhall I anſwer, ſeeing I* have done theſe things?

Miſerable man that I am, who ſhall deli- Ro. 7. 24. *ver me out of this body of death?*

When I have not what I can further ſay 2 Chron. *or do, this only remaineth, this is my laſt* 20. 12. *refuge, that I direct mine eyes to thee.*

Psal. 130. *Out of the deep have I called to thee, O Lord: Lord hear my voice.*

If thou Lord shouldest be extreme to mark what is done amisse, O Lord who may abide it.

Enter not into judgment with thy Servant, O Lord, for in thy sight shall no man living be justified.

Wherefore, O Lord, I appeal *from Thee, to Thee:*

From *Thee*, a just *Judg*,
To *Thee*, a merciful *Father*.
From the *Throne* of thy *Justice*,
To the *Seat* of thy *Mercie*.

O Lord, be pleased to admit of this *appeal*.

If thou do not, *I perish*.

Mat. 8 25. *And, O Lord, eareſt thou not that I*
1 Tim. 2. *perish?*
4.
2 Pet 3.9. *Who wouldest have all to be saved, none to perish.*

1. *I am thine, O save me.*
Psal. 119. *Despise not the work of thy hands.*
94. 138. 8.
Wisd. 11. *Who hatest nothing which thou hast*
24. *made.*
Ps. 116. 15. *I am thy servant and son of thy hand-*
Dan 9. 19. *maid.*
Heb. 1. 16. *Thy Name is called on by us.*

Thou art not ashamed to be called our Lord.

I am the *price* of thy *Sons blood*.

O

O ſpare thy *Workmanſhip*,
thy *Child*,
thy *Name*,
the *price* of thy *Sons blood*.

But I am a *ſinner*, and *God heareth not ſinners*. 2. Joh. 9. 30.

Yet I pray thee remember of what I am made, *that I am but fleſh, and a wind that paſſeth away, and cometh not again*. Pſ. 78. 40.

Take notice of the *matter* of which I am *made*.

Remember *that I am but duſt*.

Frail Fleſh. 103. 14.

Light Wind.

Looſe Duſt.

And wilt thou, O Lord, *break a leaf driven with the wind to and fro? and wilt thou perſue dry ſtubble?* Job 13. 25.

Behold, *O Lord*, though I have ſinned, yet I *humble my ſelf under thy mighty hand*. 3. 1 Pet. 5. 6.

Spare the *humble* and *contrite*.

David ſpared *Shimei* that *railed on him*. And *David* was *a man according to thine own heart*. 2 Sam. 19. 19. 1 Sam. 13. 14.

Therefore do thou *ſpare* me.

Ahab King of *Iſrael* forgave the King of *Syria* his offence, *upon his humiliation*. 1 Kings 20. 31.

Was there ever King of *Iſrael* more *merciful* than thou?

Thou

1 Kings 11. 29. Thou forgaveſt the ſame *Ahab (who had ſold himſelf to ſin)* when he *humbled* himſelf.

Spare me alſo I beſeech thee.

Pſa. 80. 4. *O Lord how long wilt thou be angry with thy Servant which prayeth*

Job 31. 33. Surely Lord *I hide not my ſins like Adam, but confeſs them.*

1 Col. 11. 31. Behold *I judg my ſelf,*

2 Cor. 7. 11. Accept, *O Lord,* the *Sacrifice,* of a *troubled* Spirit,

A *Contrite heart,*

A *grieved* ſoul,

A *wounded* Conſcience.

Though I have *ſinned* againſt thee.

4. It hath ever been thy *Practice* to be *merciful.*

Pſa. 22. 4. *Our fathers truſted in thee, they truſted, and were not confounded.*

25. 6. Thy mercies *have been ever of old.*

89. 49. *Lord, where are thy former loving kindneſſes?*

Syr. 2. 10. *Look at the Generations of old, and ſee, did ever any truſt in thee Lord and was confounded, or whom did he ever deſpiſe that called upon him?*

5. It is due by thy *Promiſe.*

Pſa. 119. 49. *Remember thy Word unto thy ſervant; upon which, thou haſt cauſed me to hope.*

41. *Let thy mercy come unto me, O Lord: even thy ſalvation, according to thy word.*

God

God hath promiſed, which cannot lie. Tit. 1. 2.
He is a God of truth. Pſ. 36. 6.
And confirmed it with an oath. Which promiſe the unbelief of men cannot make void. Heb. 6. 17. Rom. 3. 2.
If we believe not yet he abideth faithful, he cannot deny himſelf. 2 Tim. 2. 13.
There will ariſe no *benefit* by my *deſtruction.* 6.
For what profit is there in my blood, if I go down into the pit? Pſa. 30. 9.
For in death is no remembrance of thee, and in the grave who ſhall give thee thanks? 6. 5.
Wilt thou ſhew wonders to the dead? or ſhall the dead ariſe and praiſe thee? 88. 10.
Shall thy loving kindneſs be declared in the grave, or thy faithfulneſs in deſtruction? Pſ. 88. 11.
The grave cannot praiſe thee, Death cannot celebrate thee: The living, the living, he ſhall praiſe thee. Eſa. 38. 18.
I will not die, but live and declare the works of the Lord. Pſa. 118. 17.
O taſt and ſee how gracious the Lord is, bleſſed is the man that truſteth in him. Pſa. 34, 8. 1 Pet. 1. 3.
Thy mercies, *O Lord* are *Sweet.* Pſ. 109. 2.
Comfortable. 97. 17.
Better than life. 63. 4.
Many. A multitude of them. 5. 7.
Plentiful. 51. 1. 130. 6.

Tender.

Luc.1.78. *Tender.*
Ro. 5.20. *Superabundant.*
1 Tim. 1. 14. *Wonderful.*
Pſa.17.7. *Infinite.*
71. 13. *Great.*
86. 1. *Broad. From the Eaſt to the Weſt.*
119. 156. *Long.*
103.11. *Deep.*
Eph.3,18. 19. *High.* { *To the Heavens* / *Above the Heavens.*
Pſa.36.5.
108.4. *Paſt Knowledg.*
Pſa.25.5. *Eternal of old.*
103. 17. *For ever.*
136.
89.2. *Preventing.*
79.9. *Following.*
23.6. *Compaſſing.*
32. 11. *Pardoning.*
103.13. *Crowning.*
4.
145. 9. *Over all thy works.*
Ro. 5.20. *Our ſins.*
Jam.2.13 *Thy juſtice.*
2 Cor.1.3. *Thou art the Father of mercies.*
1. Thou art patient and ſlow to anger.
Wiſd. 11. 23. *Thou winkeſt at the ſins of men, becauſe they ſhould repent.*
Pſ.95.10. *Sparing thy people forty years.*
78.39. *Many times thou didſt turn thy wrath away, and wouldeſt not ſuffer thy whole diſpleaſure to ariſe.*
Lam.3.22. *It is thy mercy that we are not conſumed.*

Gen-

Gentle in correcting, insomuch as thy *Justice* is not without *mercy*. 2.

I will visit their offences with the rod, and their sin with scourges, nevertheless my loving kindness will I not utterly take from him. Ps. 89. 21, 33.

He hath not dealt with us after our sins. 103. 10.

How shall I smite thee, O Ephraim? Hos. 11. 8.

Placable and easie to be pacified. 3.

He will not alway be chiding, neither keepeth he his anger for ever. 103. 9.

His wrath endureth but the twinkling of an eye. Psa. 30. 5.

For a small moment have I forsaken thee, but with great mercies will I gather thee. Esa. 54. 7.

In anger he remembreth mercy. Abac. 3. 2.

David said, *I have sinned against the Lord.* And Nathan said to David, *The Lord hath also put away thy sin, thou shalt not die.* 2 Sam. 12. 13.

The Lord waiteth to be gracious unto us. Esa. 30. 18.

Compassionate. 4.

Thy *Compassions* are called *bowels of mercy.* Lu. 1. 71.

When thou didst see the misery of thy people, thou hadst compassion on them. Psa. 106. 43.

Then the Lord of the servant moved with compassion, loosed him, and forgave him the debt. Mat. 15. 32. 18. 27.

Not only ready to forgive, but profuse in mercy. 5.

With

Pſ. 130. 7. *With thee is plenteous redemption.*

Lu. 15. 22. The father of the *Prodigal*, not only *pardoned* him, but *put on him the beſt Robe*, and a *Ring*, and *killed the fat Calf for him.*

7. *He will have joy in heaven, for a ſinner repenting.*

6. Thy pardon extendeth, not only to *ſmall*, but *great* ſins and ſinners.

Lu. 22. 74. Such as *Pet. who forſware thee.*

1 Tim. 1. 13. Paul *who blaſphemed thee.*

Lu. 23 43. The *Thief on the Croſs.*

Joh. 8. The *Adultereſs.*

Lu. 7. 38. *Mary Magdalene.*

Jer. 3. 1. *They ſay, if a man put away his Wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not the Land be greatly polluted? But thou haſt played the Harlot with many Lovers, yet return again to me ſaith the Lord.*

Lu. 6. 35. *He is kind to the unthankful and evil.*

7. But all theſe are recapitulated and ſummed up in *Chriſt Jeſus.*

1 Pet. 1. 4. *In whom he hath given us great and pretious promiſes.*

2 Cor. 1. 19. *And in whom all the promiſes of God, are Yea, and Amen.*

Joh. 16. 23. In *naming of whom it will be ſufficient.*

Mat. 15. 22. *Jeſus thou Son of* David, *have mercy on me.*

Mat. 1. 21. *Which name* Jeſus *was given unto him, becauſe he ſaveth us from our ſins.*

Lord,

Lord, do not ſo earneſtly mark our ſins, as that thereby thou forget thine own Name. S. *Auguſt.*

Thou Son of David *(who forgave Shimei his ſworn enemy reviling him)* 2 Sam. 19.

Forgive me.

O Chriſt hear me!

Intercede for me.

Make thy *Father* propitious to me.

Say unto my ſoul, *I am thy Salvation.* Pſa. 35. 3.

Let not thy Apoſtle comfort me in vain, when he ſaith, *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.* 1 Tim. 1. 15.

Where ſin hath abounded, there grace hath ſuper-abounded. Ro. 5. 20.

God hath concluded all under ſin, that he might have mercy upon all. 11. 32.

When we were Gods enemies, we were reconciled to him by the death of his Son. 5. 10.

Let not another of thy *Apoſtles* ſay in vain.

Chriſt once ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God. 1 Pet. 3. 18.

Let not the third.

Mercy rejoyceth above judgment. Jam. 2. 13

Let not the fourth.

If any man ſin, we have an Advocate with the Father, Chriſt Jeſus the righteous. 1 Jo. 2. 1.

And

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1 Jo. 2. 2. *And he is the propitiation for our ſins, and not for ours only, but for the ſins of the whole world.*

Let not thine own *Words* be ſpoken in *vain.*

Mat. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*

Lu. 5. 32. *I came not to call the righteous, but ſinners to repentance.*

John 12. 47. *I came not to judg the world, but to ſave it.*

Theſe things are not, cannot be ſpoken in *vain.*

Pſ. 94. 19. *Wherefore in the multitude of the ſorrows that are in my heart, thy comforts, O Lord, have refreſhed my ſoul.*

Heb. 4. 16. *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Which be pleaſed to grant,
For thy great and many *mercies.*
Thy *Names* ſake.
The *Glory* of thy Name.
Thy *promiſe* ſake.
Thy *practice* ſake.
My *miſery.*
My *infirmity.*
Even for thy Son *Jeſus Chriſt*'s ſake.

The ſeven penitential Pſalms Paraphraſed.

Pſalm 6.

O *Lord* my God, *rebuke me not,* I beſeech the, *in thy* fierce *indignation* againſt my ſins, either in this life, or at the day of judgment, *neither chaſten* or correct *me in thy hot diſpleaſure,* by condemning me to eternal death. *Sunday.*

2. *Have mercy* and compaſſion *upon me,* according to thy accuſtomed goodneſs, *O Lord, for I am weak,* and frail by nature, ſtrengthen me therefore by thy grace, *O Lord,* and *heal me,* by curing the infirmities of my ſoul, *for* they are multiplied ſo greatly upon me, that *my bones,* and all my inward parts *are vexed* and diſquieted with the remembrance of them.

3. *My* Sinful *Soul,* conſidering my manifold offences, and trembling at the

the thought of thy just anger against them, *is also* (like as is my flesh) *sore troubled*, and almost at the point of desperation: *but thou, O Lord*, that desirest not the death of a sinner, *how long* will it be ere thou look upon me, and bring me out of this misery?

4. *Return* from the rigor of thy justice, *O Lord*, to the sweetness of thy mercy, *and deliver my soul* from the bondage of sin: *O Lord* save me from the assaults of the Devil, not for any merits of mine, but *for thy mercies sake*, in Christ Jesus my Saviour.

5. *For in death there is no remembrance of thee*, to praise and glorifie thy Name: *and who?* surely none there is that *shall give thee thanks*, or celebrate thy goodness *in the grave* of Hell, where nothing is to be heard but weeping, gnashing of teeth, and blasphemies.

6. *I am weary* and faint, *with my groaning* and sighing for my transgressions, *every night*, when I should take my rest, *I wash my bed*, weeping for them, *and I water my couch*, the place of my rest, *with my tears* of unfeigned repentance.

7. *Mine eye* of reason and understanding *is consumed*, and groweth weak, *because of* the *grief* I take, fearing thy judgments: yea, *it waxeth old*, and I continue in sin, *because of* the united forces of *all mine enemies*, the World, the Flesh, and the Devil.

8. *Depart* therefore far *from me all ye* mine enemies, which are, and have been the *workers* and causers *of* mine *iniquity*, by your tentations and evil examples; for hereforth

henceforth I will have no more to do with you; *for* my conscience assureth me, that *the Lord*, of his infinite goodness, *hath heard* and pitied *the voyce of my weeping*: and therefore I should be unthankful to him, to return to those sins, which he in his mercy hath forgiven.

9. *The Lord*, I cannot repeat it too often, *hath* graciously *heard my* earnest *supplication* for the pardon of my sins, and he, *the Lord* plentiful in pity, hath not only now, but *will* also hereafter *receive my prayer*, whensoever I call faithfully upon him.

10. *Let all mine enemies* therefore, who have sought my destruction, *be ashamed* at my conversion, and *be sore vexed* and troubled at the consideration of Gods judgments. *Let them* no longer delay, but repent and *return* to the Lord, *and be ashamed*, that they have so long deferred their conversion, and *suddenly*, without any longer delay, make their peace with him, by unfeigned repentance.

Glory be to the Father, &c.

Psalm 32.

BLessed *is he* in this life, in assured hope, and thrice blessed, in full and perfect fruition, in the life to come, *whose transgression*, by Gods mercy, *is forgiven*, in respect of the offence. *and whose sin*, by the imputation of Christs Righteousness, *is* so *covered* in this world, that it be not laid open at the day *Monday.*

day of Judgment, in respect of the punishment.

2. *Blessed* and happy *is the man*, *unto whom*, in regard either of offence, or punishment, *the Lord*, accepting the merits of Christ, *imputeth no sin*, but giveth so ample a remission of them, that he taketh no notice of any sin in him: *and in whose Spirit*, as well as in outward shew, *is no guile*, but penitently, without hypocrisie, bewayleth his offences.

3. *When* I my self (I speak by experience) *kept silence*, dissembling and covering my sins, wherewith my conscience was oppressed, *my bones*, and inward parts, *waxed old* and feeble *through my roaring*, which God regarded not, though I cryed *all the day long*, and that, because I confessed not my sins a right unto him.

4. *For day and night*, continually, *thy* hard *hand* of affliction *was heavy upon me*, to punish my obstinacie, and to reduce me to repentance; and by reason thereof, *my moisture* and vigour which I formerly had, *is turned* like *to the drought of Summer*, and is almost withered and dryed up.

5. *My sin* therefore, at the last (I being thus handled by thee) did I resolve to *acknowledg unto thee* in contrition of soul, *and mine iniquity*, which I formerly concealed, *I have not* any longer *hid*, but humbly confessed unto thee.

6. I further *said* within my self, when thy grace began to work in me, that I *will* no longer continue in my rebellion, but penitently *confess* all *my transgressions*,

ons, and iniquity *unto the Lord*, gracious and merciful; and I had no sooner done it, but *thou* (of thy wonted compassion) *forgavest the iniquity*, and punishment *of my sin*, committed against thee.

7. *For this* remission of sin, as it was necessary for me to pray for it, so *shall every one*, of what condition soever, *that is godly*, (for the just also fall) *pray unto thee*, O Lord, *in a time when thou maist be found*, in a fit season. *But in the* greatest danger of *Floods*, and swelling of the *great* waters of afflictions, God will so preserve the just man, that *they shall not* have power to *come nigh unto him*, to oppress or overwhelm him.

8. *Thou*, O God, *art my hiding place*, and refuge in all tribulations; *thou* (for in none other will I trust) *shalt preserve me* by thy power, from *trouble* and adversity. *Thou shalt compass me about with* thy mercy, and I will sing unto thee *songs* of praise, for my *deliverance*.

9. *I will instruct thee* (saith God) O man, if thou wilt be ruled by me, *and teach thee in the way of* righteousness, *which thou shalt walk* in without erring. *I will guide thee* in the right way *with mine eye* of providence, that no evil shall happen unto thee.

10. *Be ye not* therefore, O foolish men (since I am so careful over you) without reason, *as the* unruly *Horse*, *and* dull *Mule*, *which have no understanding*, to bridle their head-strong desires: *Whose* hard *mouth must be held in* with strong hand, and *with bit and bridle*, and you with tribulations and afflictions: if you be rebellious,

lious, then (as they muſt be held in, *leſt they come near thee*, and fall upon their riders, or kick at them, ſo) ſhall you be forced by adverſity to know your ſelves, for oppoſing God your Creator.

11. *Many ſorrows*, either in this world, or torments in the world to come, *ſhall be to the* obſtinate and unrepentant *wicked: but he that* with his whole heart dependeth on, and *truſteth in the Lord* his God, the *Mercy* of the ſame God *ſhall compaſs* and defend *him on every ſide*, from all dangers.

12. *Be glad* then, O ye ſervants of the moſt high, *in the* ſalvation of the *Lord*, and not in your own ſtrength, *and rejoyce* in fervency of ſpirit, *ye* that are *juſt* and righteous: *ſhout for joy*, in the comfort of a good conſcience, *all ye that are upright in heart.* Becauſe the Lord is gracious to thoſe that love him, and hath delight in the proſperity of his Servants.

Glory be to the Father, &c.

Pſalm

Psalm 38.

O *Lord*, I do not altogether decline and refuse thy corrections, only this I require of thee, that thou *rebuke me not in thy* fierce *wrath*, by condemning me with the reprobate: *neither chasten me*, poor sinner, too severely, by the extraordinary afflictions of this life, or *in thy hot displeasure*. *Tuesday.*

2. For it is not without cause, that I should thus deprecate thine anger, for *thine arrows* of grief and anguish *stick fast in me*, and are sore upon me already, *and thy hand* of present affliction *presseth* and troubleth *me sore*.

3. *There is no soundness* nor *health in my flesh*, *because of* the vehemency of *thine anger* against me: *Neither is there any rest* or quiet *in my bones*, and inward parts, when I consider that thy displeasure ariseth towards me, *because of* the grievousness of *my sin*.

4. *For* (having recollected my thoughts) I find that *mine iniquities* (which hitherto I regarded not) are so many, that they *are gone over my head*, they are past my understanding, for quantity and quality, and *as a heavy*

burthen, for the weight of them, *they are* become *too heavy for me to bear* any longer: they press me down so much, that I cannot look up to Heaven, or heavenly things.

5. *My wounds*, which sin hath made in my conscience, *stink* in thy nostrils, O God, *and* they *are* so abominable, that now they *corrupt*, and putrifie in mine own sight: and all this is come upon me, *because of my foolishness*, that have let them go so long unsearched (un-repented of) that they are almost past cure, or remedy.

6. *I am troubled* therefore, that I have so long put off my conversion, *I am bowed* and pressed *down*, with the weight of my transgressions, and am humbled in soul for them *greatly*, and crave pardon for them. *I go mourning* and grieving *all the day long*, bewailing the former time of my life mispent.

7. *For my loynes are filled*, and infected *with a loathsome disease* of carnal concupiscence: *and there is no soundness* nor goodness at all in *my flesh*, for that it rebelleth against the Spirit.

8. *I am feeble in* body, *and sore broken* in mind, in so much, that considering with my self, how grievously I have offended

fended thee, *I have roared* and cryed bitterly, *by reason of the disquietness of my sinful heart:* O Lord, therefore forgive my offences.

9. *Lord*, who knowest all things, and dost search into the hearts of all men, *all my desire*, to be reconciled to thee, and to lead a new life, *is before thee*, thou knowest it, *and my groaning* and earnest prayer mingled with sighs and tears, *is not hid from thee*, but (I hope) is ascended into thy presence.

10. *My heart*, which hath lost the peace of conscience, *panteth* with fear of thy Judgments, *my* wonted *strength faileth me*, and I am grown weak: *as for the light of mine* inward *eyes*, wherewith I was wont to discern good from evil, *it is also* dim and *gone from me*, and I am become like to them that walk in darkness.

11. *My lovers*, *and* those which I took for *friends*, because they see me go about to forsake my evil courses, *stand aloof off from my sore*, and instead of giving me comfort, become mine adversaries: *and my kinsmen*, who in my prosperity fawned on me, now *stand a far off*, and leave me comfortless.

12. *They also* of mine enemies, *that seek after* the ruine of *my life*, and *eter-*

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nal happiness, *lay snares* and tentations *for me: and they that seek my hurt*, in bereaving me of my good name, *speak mischievous* and false *things* to my reproach, *and imagin deceit*, how to divert me from the right way, *all the day long.*

13. *But* I, being resolved to persist in the way of repentance, and to trust wholly in the mercy of God, behaved my self to them *as a deaf man*, giving no ear to their allurements, and made as though I *heard* them not: *and I was* in my behaviour to them, *as a dumb man*, that knew not how to speak, or *that opened not his mouth.*

14. *Thus* careful *was I*, lest mine enemies should entrap me, and I continued still, *as a man that heareth not*, nor is moved with their tentations: *and in whose mouth* (notwithstanding their evil deeds to me) *are no reproofs.*

15. *For in thee, O Lord*, (let them do what they can) *do I hope*, and put my confidence, that *thou wilt* keep thy promise, and hear me when I call upon thee, *O Lord my God* and Saviour.

16. *For I said* in my prayer to thee, hear me, O Lord, *lest*, if thou forsake me, *they should rejoyce* and triumph *over me*, for *when*, and as soon as *my foot of* faith

faith *slippeth*, never so little by infirmity, they presently imagine, that thou hast forsaken me, and *magnifie themselves*, as though they had obtained victory *against me*.

17. *For* I cannot marvel, that they should so do, considering that when I feel the weight of my sins, I my self *am ready to halt* and despair: *and* the reason of *my sorrow is*, because thy judgments are before *me*, and in my thoughts.

18. *For* remedy whereof, *I will declare*, and confess to thee, O Lord, in the bitterness of my soul, *my iniquity*, and take revenge of my self for it: yea *I will be* (as long as I live) heartily *sorry*, and much grieved for my *sin* past, though it be forgiven.

19. *But mine enemies* think not of forsaking their wayes, they are *lively*, and merry, and cry peace, peace, to their souls, and *they are strong* to do evil: and *they* also *that hate me* (because they see my conversion) *wrongfully*, and without cause *are multiplyed*, and exceedingly increased.

20. *They also that* unthankfully *render evil* to me, *for* the *good* which I have done unto them, *are* also become *mine adversaries*, and do unto me all the

mischief they can, and why? *because* they perceive my conversion, and that I *follow* and love *the thing that good is*, which they hate.

21. *Forsake me not*, either in tentation or tribulation, *O Lord*, the author of my salvation: *O my God*, whom I desire to serve, *be not far from me*, by withdrawing thy grace from me.

22. *Make haste* (lest I faint under the burthen of my sins) *to help me*, against my enemies, *O Lord*, who art my only stay in this life; and *my salvation* in the life to come.

Glory be to the Father, &c.

Psalm 51.

Wednesday.

HAve *mercy upon me* miserable sinner, *O God*, full of mercy and compassion, *according to thy loving* and infinite *kindness* to the sons of men; and as my sins are infinite, so *according to the multitude of thy tender mercies*, which thou hast ever shewed to penitent sinners, *blot out* of the book of thy remembrance *my* innumerable *transgressions*.

2. *Wash me thoroughly*, with the Blood of thy dear Son, *from mine iniquity*, where-

wherewith I have ſo often offended thy Majeſty: *and cleanſe me*, in the fountain of thy mercies, *from my ſin*, whereby I have alſo offended my Neighbour.

3. *For*, behold, O Lord, I hide not, nor excuſe, but in the bitter tears of repentance *acknowledge* and confeſs *my* horrible *tranſgreſſions* againſt thee; *and my* grievous *ſin*, in which I did for a time take delight, is grown odious to me, and *is ever before me* in remorſe of Conſcience.

4. *Againſt thee*, moſt merciful Father, *only*, *have I ſinned*, and though I were aſhamed to commit ſin in the ſight of men, yet I have *done this* great *evil in thy* all-ſeeing *ſight*: yet, O Lord, be merciful to me, and pardon it, *that thou mighteſt be juſtified*, and found true and faithful, *when thou ſpeakeſt* (as thou haſt often done) of mercy and forgiveneſs to the penitent, *and be clear* from the imputation of injuſtice, *when thou art* arrogantly and falſly *judged* for ſeverity, thy puniſhments being juſt, though the eyes of our underſtanding be not ſo clear, as to perceive the juſtice of them.

5. *Behold*, O Lord, that I, as all mankind, *was ſhapen in* the *iniquity* of

original sin, from which fountain springeth my misery: *and in sin*, and concupiscence, *did my mother conceive me*, from whence groweth the infirmity of my flesh.

6. *Behold* also, O Lord, I know that *thou desirest Truth*, Faith, and integrity, *in the inward parts* of my conscience: *and in the hidden parts* of me (my soul) *Thou shalt make me*, by the illumination of thy Holy Spirit, *to know wisdom*, to eternal life.

7. *Purge me*, leprous sinner, *with* spiritual *Hyssop*, the blood of thy Son, instead of the Hyssop, which was wont to cleanse the Leprous in the Law; *and* by that blood; *I shall be clean*, and purified from the leprosie of sin: *Wash me*, in the fountain of Grace, *and* then, by tears of repentance, and the merits of my Saviour, *I shall be whiter* in thy sight, *than Snow*.

8. *Make me* poor wretch *to hear*, and sensibly feel the *joy* and comfort, of remission of my sins: *and* let me find *gladness* in the promise of life eternal, *that the* spiritual *bones* of my soul, *which thou hast broken* with tentations and afflictions, *may rejoyce*, and give thee thanks and praise.

9. *Hide* and turn away *thy face*, and wrath-

wrathful countenance, *from my sins*, lay them not to my *charge*: *and blot out* of thy Regiſter *all mine iniquities*, that they never appear to condemn me.

10. *Create in me* (polluted) *a clean* and pure *heart*, *O God*, the Creator of all things, and *renew* by thy Grace, a *right* and ſanctified *Spirit in me*.

11. *Caſt me not away*, into the pit of deſperation, by debarring me *from thy preſence*, where (only) is fulneſs of joy; *and take not* for ever, *thy Holy Spirit* of comfort *from me*.

12. *Reſtore unto me* rather *the* unſpeakable *joy of thy Salvation* in Chriſt Jeſus, which they feel in their conſciences, whoſe ſins thou remitteſt: *and* when I am reinſtated in thy favour, *uphold* and keep *me*, from falling again, *with thy free*, powerful, and ſaving *Spirit*.

13. *Then*, even when I ſhall be reſtored, *I will*, by word of exhortation, and example of converſation, *teach trangreſſors*, how they ſhall keep *thy wayes* and Commandements: *and* by that means (thy Grace aſſiſting) they, which now are *ſinners*, ſhall forſake their wickedneſs, and *ſhall be truly converted unto thee*.

14. *Deliver me*, and quit me, from

my former bloody offences, and keep me henceforth, *from blood-guiltineſs*, and carnal corruptions, *O God*, my Protector: *Thou God*, which art my Redeemer, and the Author *of my Salvation: and* all the dayes of my life, *my tongue*, for joy thereof, *ſhall ſing unto thee*, and that *aloud*, and cheerfully; and praiſe thy Name, by extolling *of thy righteouſneſs*, who doſt juſtifie ſinners, and art merciful to the penitent.

15. *O Lord*, thou giveſt wiſdom to the ſimple, *Open thou my lips*, which are cloſed by ſin, from doing any ſervice unto thee: *and* then, with boldneſs, *my mouth ſhall* utter, and *ſhew forth thy praiſe*: for to thee alone belongeth all Honour and Glory.

16. *For thou*, O God, *deſireſt not*, that I ſhould offer the *Sacrifice* of Goats and Calves, to expiate my offences, *elſe would I* willingly *give it*, and lay it on thy Altar: *but thou* (having by ſending thy Son Chriſt Jeſus, abrogated the Ceremonies of the Law) *delighteſt not* any longer *in burnt-offerings*, but in obedience to thy Commandements.

17. The *Sacrifices* accepted *of God*, and whereby we are in Chriſt reconciled

ciled to him, *are a broken* and humble *Spirit*, dejected with the sight of sin: *a broken and contrite heart*, truly mortified and repentant, *O God, thou* hast promised, that thou *wilt* not *despise*, but lovingly accept.

18. *Do good*, O God, *in thy good pleasure*, and be favourable and gracious *unto Sion*, thy Catholick Church: *Build thou* upon a sure foundation of Religion, and establish the hearts of thy Saints and Servants, *the walls of thy* Church, *Jerusalem.*

19. *Then shalt thou*, in Christ Jesus, *be pleased* with *us*, and *with the Sacrifice of Righteousness*, in thy Congregation. And with *burnt Offerings and Oblations* of our hearts. *Then shall they*, thy Servants thus established, *offer Bullocks*, the Sacrifice of praise, *upon thine Altar*, in thy presence, to the honour of thy most holy Name.

Glory be to the Father, &c.

Psalm 102.

HEar *my Prayer*, which in the bitterness of my soul, I make to thee, *O Lord*, whose mercy is the Sanctuary of distressed sinners: *and let* nothing *Thursday.*

stand between that mercy and me, which may hinder *my cry to come to thee.*

2. *Hide not thy face*, turn not away thy countenance *from me*, as if thou wert offended at me, but rather *in the day* of adversity, *when I am in trouble* and sorrow, *encline thine ear* of pity *unto me*, and that right soon and *speedily.*

3. *For my dayes*, which I have mispent, *are consumed away like smoak*, which for want of substance resolveth to nothing; *and my bones*, which by my broken spirit are dried up, *are burnt up as a fire-brand.*

4. *My heart is* dejected, and *smitten* with the thought of thy Justice, *and* it is *withered*, with remembrance of thy Judgements, *like grass* without juyce or sap: *so that* in this anguish of Soul, *I forget*, and loath to *eat my bread.*

5. *By reason of the* grievous *voice of my groaning*, sighs and tears, I am so consumed away, that *my bones*, for want of flesh, *cleave to my skin*, and I am nothing but skin and bone.

6. *I am* (for shame that I have offended thee) *become* in condition *like a Pelican*, that liveth solitarily *in the wil-*

wilderneſs: and *I am like an Owl*, not daring to be ſeen, but *that* avoideth the light, and is continually *in the deſart*, ſhunning the company of other birds.

7. *I watch*, and ſleep not for the thought of my ſins, *and am as a Sparrow*, that caring for no company, ſitteth *alone*, making grievous lamentation in a mournful note, *upon the houſe top.*

8. *Mine enemies*, ſeeing me thus penitent, *reproach me*, with opprobrious ſpeeches, *all the day*, continually deriding me: *and they that* (while I was their Companion in ſin) applauded me, *are* upon my converſion *mad againſt me*, and do combine, and *are ſworn* to do me miſchief, and to that end ſet themſelves *againſt me.*

9. *For* this cauſe, taking no pleaſure in this world, *I have eaten aſhes*, and fed upon coarſe meat, *like* as it were fine *bread*, and dainty fare: *and* I have *mingled my drink with* tears, *weeping*, and lamenting for my ſins.

10. *Becauſe of thine indignation* againſt me for them, *and thy wrath* for my bad life paſt, all this evil and more hath

hath befallen *me*, *for thou hast lifted me up* very high, *and* from thence hast *cast me down*, that my fall might be the greater.

11 *My dayes* few and evil, *are* passed *like a shadow* upon a Sun-dyal, *that declineth* toward the evening: *and* I that lately seemed to flourish, *am withered*, and dryed up, *like grass*, without sap, for want of thy comfort.

12 *But thou, O Lord*, which wert and art, shalt continue immutable, and *shalt endure for ever*, while all transitory things pass, and come to nothing: *and thy* glorious works, shall be had in *remembrance unto all generations*, even unto the end of the world.

13 *Thou*, O Lord, who seemest to men to sleep, *shalt arise* in thy strength, *and have mercy* and compassion *upon Sion*, thy Church militant, now oppressed with the tyranny of Antichrist: *for the time to* look upon her, and *favour her*, is at hand, *yea the set time*, which thou hast decreed for her deliverance, *is*, or will not be long ere it come.

14 *For* they which be *thy* true and faithfull *Servants take pleasure* and delight *in her stones* (their fellow Servants) and are glad when they see them

them prosper: *and favour*, and pity the very *dust* and ruines *thereof*, when they see them under persecution.

15 *So*, that when they shall be delivered from their misery, *the* very *Heathen shall fear* and tremble at the *Name of the Lord*, and be converted to him: *and all the Kings* and Potentates on *earth*, which now oppose the truth, shall acknowledge thee, O Lord, to be King of Kings, and Lord of Lords, and be afraid at the greatness of *thy glory* and Majesty.

16 *When the Lord*, by his almighty power, *shall build up Sion*, *and* repair the ruines of his Church, *he shall then*, to the confusion of his enemies, *appear in his glory*, which they shall not be able to endure.

17 *He will* then in mercy *regard*, and hearken to *the prayer* of his poor Servants, and the *destitute* of his help: *and not* any longer seem to turn away his face from them, nor *despise their prayer*, and earnest supplications.

18 *This* mercy of his, *shall* then *be* recorded, and *written*, as a remembrance, *for the generations to come*, even to the end of the world, which shall attempt the like against his Church: and *the People*, yet unborn, *that*

that shall succeed and *be created*, in a-ges to come, *shall praise*, and magnifie *the Lord*, which only doth marvellous things.

19. *For he hath* in mercy by sending his Son Christ Jesus *looked down from the height of his Sanctuary*, his holy place: even *from Heaven*, his Fathers bosom, *did the Lord* Jesus behold *the earth*, and had compassion upon all the Sons of Men.

20. *To hear* and pity *the groaning of the prisoners*, such as did groan under the burden of the Law, and *to loose*, and set at liberty, by his passion and intercession, *those* of the posterity of Adam, *that are appointed to* suffer *death*, for not fulfilling the same.

21. *To* the end, that they being so delivered, may *declare*, and shew the power and *the Name of the Lord*, which is Jesus the Saviour, *in Sion*, his Church: *and* magnifie and extol *his praise in Jerusalem*, his holy habitation.

22. *When* the faithful *People*, which are yet dispersed over the face of the earth, *are gathered together*, and made one congregation, *and the Kingdoms of the earth*, which are yet in darkness, are instructed to *serve* thee, *the* only *Lord* of Heaven and Earth.

23. *He*

23. *He*, even the Lord, in the time of this expectation, hath *weakened* and abated *my strength*, so that I can do no good of my self, *in the way* of this my earthly pilgrimage: *he* hath *shortned* and cut off *my dayes*, by afflicting me for my sin.

24. *I said*, yet in this weakness, and anguish of my soul, *O my God*, withdraw not now thy mercy from me, & *take not away* out of this world, *in the midst of my dayes*, the chief time of my strength, as for *thy years*, as they are from all eternity, so shall they endure, *throughout all generations*, even for ever.

25. *Of old*, at the beginning of time, *hast thou*, of thine own power, *laid* and created *the Foundation of the earth*, the visible world, and all things in it: *and the Heavens*, and Firmament thereof, *are the* only *work of thy* Almighty *hands* and power.

26. *They* even Heaven and Earth, and all things in them, *shall* pass away and *perish*, from the form they now have: *but thou*, O Lord, the Creator of them, *shalt endure* immutable. *Yea* without all doubt, *all of them*, as thou hast decreed, *shall wax old*, and consume with age *like a garment* long worn, and

and *as a vesture* or garment *shalt thou*, by the sound of the last trump, *change* and dissolve *them*, *and they shall* yield to thy power, and *be changed.*

27. *But thou, O Lord, art the same*, alwayes unchangeable: *and thy years* being from all eternity, *shall have no end*, but continue for ever.

28. *The Children*, and posterity *of thy* faithful *Servants*, begotten by the seeds-men of thy Word, *shall continue* in grace in this life: *and their* righteous *seed shall* stand fast, and be established for ever, together with them in glory hereafter, and enjoy everlasting happiness *before thee* in thy blessed presence.

Glory be to the Father, &c.

Psalm 130.

Friday. *OUt of the depth* of tentations, dangers, and sorrow for my sins, wherein my spirit is almost overwhelmed, *have I* by fervent prayer *cryed* and called *unto thee, O Lord*, who only art able to give me relief.

2 *Lord*, of thy mercy haste thee, and *hear my voyce* and petition, and deliver me from my misery, O my God, *Let thine*

thine ears of pity and compassion *be attentive to* consider and well weigh *the* lamentable *voyce of my* humble supplications, and let not my prayer return unpitied or unheard of thee.

3 *If thou, Lord,* contrary to thy disposition, *shouldest* be so exact and extreme, as in the rigour of thy justice, to *mark* the *iniquities*, which we by our natural corruption daily fall into, and punish us accordingly: *O* good *Lord, who?* none, not the most upright, *shall* be able to answer one for a thousand, or *stand* before thee (without much horror) at thy Judgment Seat.

4 *But*, for the comfort of poor wretched sinners, and to keep us from utter desperation, we find it recorded by the holy Spirit, that *there is forgiveness* of sins, and mercy towards sinners repenting, *with thee*, by Jesus Christ who came to save them: and yet, this mercy of thine is tyed with such conditions, *that thou* who also art just, mayest *be* also *feared*, lest thy lenity be abused.

5 *I*, for my part, *wait*, and confidently expect, *for the Lord*, to receive mercy from him: *My sinful*, but repentant *soul*, *waits* to receive consolation: *and in his Word* (whereby he promiseth

Heb. 10. 23 miseth mercy to repentant sinners) *do I hope*, and place my whole confidence, because I know that he which hath promised is just.

6. *My* sinful *soul*, in this expectation, *waiteth for the Lord*, and tarryeth his good pleasure to comfort it, *more* earnestly *than they* that in a disconsolate long night, *watch for the morning*: yea (I say it again) *more* zealously *than they that* are weary of the night, and *watch for the* light of the *morning*.

7. *Let Israel*, and all Gods faithful People, *hope* still, and put their trust *in the* goodness of the *Lord*: and not without cause: *for with the Lord* though he justly take vengeance on us for our sins, yet *there is*, ever was, and will be found *mercy* towards penitent sinners: *and with him* by Jesus Christ, is not only forgiveness for a few sins, but *plenteous redemption* from the captivity of the Devil and sin.

8. *And he*, even Jesus Christ, by his merits and intercession, *shall redeem* and save *Israel*, and each of his faithful Servants, *from all his iniquities*, and the punishment due for them.

Glory be to the Father, &c.

Psalm

Psalm 143.

HEar *my* earnest and humble *Prayer*, *Saturday.* *O Lord*, which in my misery, I make unto thee; *Give ear*, and be not deaf *to my supplications*, in the time of my distress: but *in thy faithfulness* and truth, which endureth for ever, *answer me*, *and* grant my petition which I make, not trusting in any merits of mine own, but *in thy Righteousness.*

2. *And* my further petition to thee is, that thou *enter not into* the Throne of thy *Judgment*, by strictly examining my misdeeds, and dealing rigorously *with* me *thy* poor *Servant*, who hath mis-pent his talent: *for in thy* all-seeing *sight shall no man living* in this vale of misery, *be justified* or found innocent.

3. *For the* old *enemy* of mankind, the Devil, *hath* by his malice *persecuted*, and sought to entrap *my soul*, to separate it from the love of thee: *he hath smitten*, and cast *my life* and soul *down to the ground*, and filled me full of earthly desires, *he hath made*, and caused *me to dwell*, and take pleasure

in

in the *darkneſs* of my ſins, *as thoſe that* are without ſenſe, and *have been long dead.*

4. *Therefore*, O Lord, conſidering my deſperate eſtate, *is my ſpirit overwhelmed* with grief *within me*, and *my heart* is deſquieted *within me*, and *is* alſo *deſolate* and ſore troubled.

5. *I* yet, in the midſt of the ſorrowes that are in my heart, do *remember* what I have read and heard, what thou haſt done in *the days of old*, how that thou haſt been gracious to the penitent, and ſevere againſt the unrepentant ſinner. *I meditate* alſo *on all thy works*, but eſpecially on that of thy mercy, and *I muſe*, and exerciſe my ſelf in contemplating *on the works of thy hands*, admiring thy Power, and Wiſdom, in the creation of all things.

6. *Iſtretch forth*, and lift up *my hands* in my prayers *unto thee*, O Lord: *my ſoul* (which is dry for want of the dew of thy grace) *thirſteth* after thee, for the water of life, *as a thirſty Land*, in a time of drought.

7. *Hear me*, and anſwer me *ſpeedily*, delay not, *O Lord*, for *my ſpirit* waxeth faint, and *faileth me* in my devotion, Oh *hide not thy face* and loving countenance *from me* miſerable ſinner, *leſt* it come

come to pass, that *I be like* in condition *unto them that go down* headlong after their own inventions, *into the pit* of destruction and perdition.

8. *Cause me* by thy Spirit, *to hear* & feel *thy loving kindness* and mercy *in the morning* speedily, lest I perish: *for in thee* only, and not in the help of men or Angels, *do I* place my whole *trust* and confidence: *cause me* by thy grace, *to know* and learn *the way* of thy testimonies, *wherein I should*, and ought to *walk*, without declining to the right hand or the left. *For I lift up my soul*, by prayer and repentance, *unto thee*, who only canst direct me aright.

9. *Deliver me, O Lord*, by thy power, *from all mine enemies*, visible and invisible, for *I flee*, and make haste for succour *unto thee*, as to my Protector, *to hide* and defend *me* from their violence.

10. *Teach* and instruct *me* (that am ignorant) *to do thy will*, and those things which thou commandest, *for thou art my God* and Director: *Thy spirit is good*, and all-sufficient for me: *Lead me* therefore by it, *into the* right way, which bringeth into the *Land of righteousness* and truth.

11. *Quicken me* again *O Lord*, and re-

revive me from the death of sin, *for thy names sake*, which is Jesus; and *for thy righteousness sake*, and love to goodness; *bring my soul* by thy grace, *out of* the *Trouble* and anguish whereinto my sins have brought me.

12. *And of thy* tender *mercy* and compassion *cut off* and kill in me *mine enemies*, the concupiscences of the flesh, *and destroy* and confound *all them that* with injuries and tentations, *afflict* and disquiet *my soul*, which is wholly devoted to thee: *for I am thy Servant*, and son of thy handmaid, and desire to serve thee in holiness and righteousness all the days of my life.

Glory be to the Father, &c.

Dire-

Directions before receiving the holy Communion.

AS many as desire to be partakers of the holy *Sacrament* of the *Body* and *Blood* of *Christ* (as of necessity every one must be, that intendeth to receive benefit by him) ought, before the *taking* of it, to prepare his *soul*, and fit it, for the due receiving of it, and not come to it carelesly, without due *examination* of himself, and respective *consideration* of the *excellency* and worth thereof. And therefore, before the time of *communicating*, we ought to spend some hours or days (the more the better) in *meditating* upon the great and unspeakable *love* & *mercy* of God towards us miserable sinners, in ordaining so *powerful* a means to *purge* and *cleanse* us, and *bring* us to him: in *believing* all his *promises* made to us in Christ Jesus; in *applying* them to our selves; in performing the works of charity; in *examining* in what estate our souls do stand *in calling to mind* our sins, and *confessing* them to God, in grieving and repenting for them, and that in all humility and Godly sorrow,

(a) Lu. 15. 20. in (a) *returning with the Prodigal*; *ſmiting our breaſts* with the *Publican*; (b) *weeping* with Mary Magdalen; *begging* mercy with the Thief on the Croſs; & laſtly, in promiſing to God, to lead a better life for the time to come.

(b) Lu. 18. 13. Lu. 7. 51.

Thus if we do, no doubt, but we ſhall be welcome *gueſts* to this *feaſt*, as being of that number for whom it was *prepared*. For by how much the more we come prepared to take this *Sacrament*, ſo much the *greater* ſhall be the *grace* which we ſhall *receive* by it.

There are four *Duties* required in every *Communicant*. Firſt, *Faith* to believe, that Jeſus Chriſt *did*, and *ſuffered* all things, which are written of him in the holy *Scriptures*, for the *redemption* of man-kind. Secondly, *Repentance*, by which a man (confeſſing his ſins to *God*, with a purpoſe to lead a new life) is reconciled to him. Thirdly, *reverend behaviour*, that in all *humility*, we make our ſelves fit *gueſts* for ſuch a feaſt. Fourthly, *Meditation* and *Attention*, that we, during the time of the adminiſtration of the *Sacrament*, attend no earthly *thoughts*, but wholly fix our ſouls upon our Saviour Chriſt, and *meditate* on nothing but this great and high *benefit*, and thereby be *inflamed*

med with a hearty *love*, and thankful *mind* to *God*, not only for his infinite *love*, in *ſuffering* ſo great things for us, but alſo for *inſtituting* this bleſſed *Sacrament*, to remain to the end of the *World*, as a ſure *pledge* of his continuance among us, and perpetual *care* over us.

After we have *communicated*, and are refreſhed, we ought alſo to be *thankful* to *God*, for ſo great a benefit (*thankfulneſs* being not the leaſt *Duty* of this *Service*; The *Sacrament* it ſelf, being called *Euchariſtia*, *which is Thanksgiving*) and to ſtrive to imitate him as well in *life* as *death*: to *live* purely, and not to *defile* our ſouls again, being *purged* and *cleanſed* by the powerful operation of this bleſſed *Sacrament*: that ſo by *Examination*, *Meditation*, *Thanksgiving*, *Faith*, and *conſtant Reſolution* of amendment, *We* may worthily *receive Chriſt* into our ſouls, and be made *members of his myſtical* Body.

Meditations and Prayers before the Communion.

WHAT am I, *O Lord*, that I ſhould be ſo bold as to come near

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to thee? what am I, that I ſhould attempt, to *receive this* ſo great and high *myſtery?* what is *man* by nature, but a *veſſel of corruption*, *unapt* to any *good*, *propenſe* and moſt ready to any *evil?* What is *man*, but a *creature*, of all others moſt *wretched? blind* in judgment, *inconſtant* in his actions, *unclean* in his deſires, and (though *ſmall* in deſert, yet) *proud* and *great* in his own conceit? Thou ſeeſt, *O Lord*, what I am. But thou, *O Lord*, art great, good, wiſe, and eternal: *omnipotent* in ſtrength, *wonderful* in wiſedom, *deep* in thy counſels, *terrible* in thy Judgments, and *abſolutely perfect* in all thy works. How then dare I, that am ſo *baſe* and *unclean* a *creature*, approach to the *Feaſt* of ſo *great a God*, & a *Lord* of ſo great a *Majeſty? Behold the Heavens are not clean in thy ſight, and the pillars of Heaven ſhake and tremble at thy nod.* *Saint John the Baptiſt* (who was ſanctified in his Mothers womb) profeſſed himſelf *not worthy to unlooſe the latchet of thy ſhoes.* *Saint Peter* cryed out to thee, to *depart from him a ſinful man*; How then can I, the *chief of all ſinners*, but tremble at thy *preſence?* O Lord, I fear that (being thus *wretched* & *unfit*) I ſhall not be *admitted* to this *Feaſt*, but rather be *repelled*, for *want of*

Job 15. 15

John 1. 27.

Mat. 22. 12

a

a wedding garment, even the *garment* of a ſanctified *ſoul*. For my whole *life* hath been ſo wretchedly & lewdly *ſpent*, and my *days* have been ſo wickedly *waſted*, that I hourly ſeem to renew thy *paſſion*. Many a time I have (with *Judas*) ſold thee, for a ſmall ſumm of *pleaſure* or *profit*, & now in coming to *receive* thee unworthily, what do I elſe, but with him, *betray thee with a kiſs?* How then ſhall I dare to receive thee, in ſo deſperate *eſtate?* How canſt thou *abide* or *dwell* in ſo loathſome a *Dungeon*, wherein, there is no part, room, or corner *clean?* *O Lord*, I acknowledge mine *unworthineſs*, & yet with all thy *mercies* are not hid from me: and by them, I am encouraged to come, with confidence unto thee, for by how much the *unworthier* I come unto *thee*, by ſo much the more, will thy *mercy* be glorified, if thou do not *reject* me. Lord, thou art not wont to put *ſinners* back, but to call, and ſet them forward to *repentance*. Wherefore, *O Lord*, animated by thy calling, and invitation, I come unto thee, overburdened with the weight of my *ſins*, hoping to find eaſe and relief of thee. Thy cuſtom (while thou wert upon Earth) was *to receive Sinners*, Mat. 26. 22. Mat. 24. 26.

Luk. 15. *and to eat with them: and thy delight was to be with the Sons of men*; If thou, *O Lord*, be ſtill pleaſed with ſuch *gueſts*, behold one here at this time, of that kind, a notorious *ſinner*. I verily believe, that thou tookeſt more pleaſure in the *tears of the ſinful Woman*, than in the great *Feaſt* of the proud *Phariſee*, and for a *few tears* of *hers*, *didſt forgive many ſins unto her*. Behold, *O Lord*, new *matter* offered for thy great *mercy* to work upon. Here lyeth a *ſinner*, who hath many *more ſins* than ſhe, but *fewer tears* by many: who though he hath *more grievouſly offended*, yet doth *more careleſly bewayl his offences* than ſhe did. She was neither the *firſt* nor the *laſt*, whom thou in thy *mercy* didſt receive to *favour*. *O Lord* let me alſo be one of the ſubjects of this thy *mercy*, and although I have not *tears* ſufficient to *waſh* thy *feet*, yet thou haſt ſhed drops of *blood*, more than ſufficient, to *cleanſe my ſins*. I read, *O Lord*, in the Goſpel, *that all that were diſeaſed flocked to thee*; and (by that *vertue* which *came out of thee*) *were healed*, and I verily perſwade my ſelf, that thy *Nature* is not changed: for in thee is, and will be, to the end of the world *health* and *remedy* for all *griefs*: and thou art readier *to make us whole*, than

Luk. 15. 33 47.

Luk. 16, 17, 18.

we

we are to *ask health* of thee. I know *O Lord*, that this *Sacrament* (which I ſo earneſtly long after) is not only *meat* for thoſe that are in *health*, but *phyſick* alſo for the *ſick*: and doth not only *refreſh* the *righteous*, but *cleanſeth* thoſe that are ſinners alſo. If I be *weak*, by it I ſhall be *ſtrengthened*; If in *health*, by it I ſhall be *preſerved*; and if *dead* in ſin, by it I ſhall be *revived*. I humbly therefore intreat thee, *O Father*, that (as *David did admit Mephiboſheth to his Table for his fathers ſake*: ſo) thou wouldeſt ſuffer me to be partaker of thy heavenly *Table*, for thy *Sons* ſake, who with ſo great labour and ſorrow, did *regenerate* us, by his *death* on the *Croſs*, and liveth and reigneth with *thee*, and the *Holy Spirit* for ever and ever. 2 Sam. 9.

Prayers before the Communion.

O Almighty *Lord God*, *Father of all mercies* and conſolation, I humbly beſeech thee to behold with the eye of *pity*, my poor and wretched ſoul, which though thou didſt *create after thine own Image*, and waſhedſt with the

blood of thy dear Son, yet I have ſo abominably *defiled* and *defaced* with the ſtain of ſin, that it can hardly be known. *O Father*, I was thy *Son*, whom thou didſt ſo lovingly imbrace and load with bleſſings, and who was in thy houſe in great honour and dignity: In the *Sacrament of Baptiſm*, thou didſt *adopt* me, and gaveſt me the inheritance of a *ſon* and heir, but I unthankfully, & *prodigally*, by my evil life, have waſted my *Patrimony*: I have wickedly *abuſed* the flower and prime of my *youth*, and the good parts and faculties of my *ſoul* and *body*, with the pleaſures of the *fleſh*, pride, ſurfetting, envy, luſt, covetouſneſs, idleneſs, rebellion, and diſobedience: & now, at the laſt, I *find* that all the temporal *delights* of the *fleſh* and the *World*, are altogether *vain*, and vaniſh like ſmoak. *For all fleſh is graſs, and all the glory of man is but like the flower of the field*, and is ſuddenly gone. He that is *rich* to *day*, to *morrow* becometh *poor* and *miſerable*; he that walketh in *health* and ſtrength of body *to day*, *to morrow* is (by ſickneſs) made *feeble* and *weak*; he that *liveth to day*, the next day *dyeth*; and he, which *to day glorieth* in the greateſt *pomp*, *to morrow* is laid in his *Coffin*, and carryed to his *Grave*. Therefore, *O Lord*,

Iſa. 40. 6.
1 Pet. 1. 24.

Lord, consider the weakness and frailty of man, and *turn away*, I pray thee, *thy face from my sins, and remember not them so in thine anger*, that thou forget either thine own *mercy*, or my *weaknesse*. By mine own fault, I confess, O *Lord*, and by my evil conversation, I have made my self unworthy of thy *favour*, and by my evil concupiscences, I have grievously wounded my *conscience*, I have often grieved thy *holy Spirit*, by not hearkning to the good *motions* thereof, but yeelding to my sensual *lust*, and beastly *appetite*. Yet, O merciful *Father*, cast me not utterly from thy sight: for from the beginning of the World, it was not heard that thou didst *reject* any sinner, that with a contrite heart came unto thee. Behold I come unto thee in great necessity, and cast my self at thy feet, confessing the greatness and multitude of my *sins*. They have brought me into that evil state and condition, that *I am not worthy to be called thy son*, yet *I pray thee receive me into the number of thy hired servants*. Give me grace heartily to repent me of my *sins*, feed and cherish me with the bread and drink of the body & blood of thy Son *Christ Jesus*, that by thy mercy, I may be received to *grace*

Luk. 15. 21.

and reſtored to the former *dignity*, from which I am worthily caſt, and to the inheritance of the everlaſting Kingdom, through the ſame our Saviour *Jeſus Chriſt*.

Another.

O Bleſſed *Saviour*, I poor unworthy *ſinner*, have a great deſire and earneſt *longing* to come to thy *Table*, but conſidering my many and grievous *ſins*, tremble and fear to *approach* unto it. For when I conſider thy words to thy
Joh. 6. 53. *Diſciples*, *Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you*: And on the other ſide,
1 Cor. 11. 37. the words of the *Apoſtle*, *Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord*; I am in ſuch a *ſtrait*, that I know not what to do: For gladly would I receive this *Sacrament*, being deſirous to *live*; but *fearful* I am to take it unworthily, trembling at thy *Commination*. I come therefore to thee, the *fountain of mercy*, ho-
Luk. 10. 34. ping that thou wilt *waſh* me. I come to thee the good *Samaritan*, hoping that thou wilt *cleanſe my wounds*. I open my

grief

grief, and discover my *iniquities* to thee: I look upon my *sins*, great and grievous, and thereupon *tremble*; Yet *beholding* thy *mercies*, great and plentiful, I am therewith again *refreshed*. Remember, *O Lord*, how many drops of *Sweat* and *Blood* thou didst *shed*; How many *Pains* and *Sorrows* thou didst *sustain*, to expiate my *sins*. I intreat thee therefore *by them*, to purge and purifie me, that I may worthily be incorporated into thy *body*, which is *thy Church*, and may worthily also *receive this blessed Sacrament*: that so, together with thy whole *Church*, I may give thee praise everlastingly.

Or thus.

O Merciful Lord *Jesus*, I confess my self to be a most grievous and wretched *sinner*, not worthy to approach into thy *presence*, altogether unfit and unmeet, to *receive thee under the roof of my soul*, in respect of the stains & pollutions thereof, & that it is not *decked* and fitted, with such good *graces*, as *thy Majesty* and presence requireth, and therefore am afraid to come near Luk. 7. 6.

unto thee; Yet O Lord, considering
Ezek. 33. 11. thy comfortable saying, that *Thou dost not desire the death of a sinner, but that he should turn unto thee and live*; and thy blessed invitation, how lovingly, with the arms of thy *mercy* stretched out, thou hast called *all, that are heavily oppressed with the burden of their sins,*
Mat. 11. 28. *to come to thee for comfort and ease.* And lastly, thy *usual practice*, in pitying and relieving those which were cast down with the thought of their misdeeds; as the *Thief on the Cross*, *Mary Magdalen,*
Lu. 23. 7. John 8. Lu 18. Lu. 26. *the Woman taken in Adultery, the Publican*, *Peter and Paul* (all of them grievous sinners) I am comforted and emboldned to come unto thee, assuredly trusting, that thou wilt (of thy goodness) *supply* my defects, and make me a *worthy receiver* of the high *mystery* and *benefit* of thy blessed *Sacrament*, whereof of my self I am altogether *unworthy.* Stretch out thy right hand, O sweet *Jesu*, to me thy poor servant, and give out of thy rich store-house of *mercy*, what I I want: that thereby I may be made a *living Temple* to thee, & an acceptable habitation for thine *honour* to abide in; and grant, that being cleansed by thy *mercy* & *goodness*, I may by *thy grace* & *power*, persevere in all *godlines* of conversation,

to

to the end of my dayes, and attain to that bleſſed *place*, where thou reigneſt, with the *Father* and holy *Spirit*, world without end, *Amen*.

Meditations and Prayers after the Sacrament *received.*

IF all the *creatures* in the world ſhould offer themſelves together with me, to *praiſe* thee, O Lord, yet is it certain, that we could not give thee ſufficient *thanks* for the leaſt of *thy mercies*: and if *together* we cannot ſufficiently praiſe thee for the *leaſt*, how much leſs can I *alone* perform ſo great a *duty*, for ſuch ineſtimable *bleſſings*, as I have at this time *received?* for vouchſafing to *viſit* me, *comfort* me, and *honour* me with acceptance and admittance to thy bleſſed *Table*. If *Elizabeth* the Mother of *John Baptiſt*, (upon the Virgin *Marie*'s entrance to her houſe) ſaid, *Whence is it that the mother of my Lord ſhould come to me?* What ſhall I ſay, whom the *Lord* himſelf hath *viſited* and *united* to him, by his bleſſed *Sacrament*, being a *veſſel* and receptacle of all *impurity*, who hath ſo often *offended*, deſpited Luc. 1.43

ſpited and neglected him? King *David* wondred *why God ſhould ſo eſteem of, or viſit man*; But I wonder much more, why he ſhould be *made man* for man, *abide* with him, *ſuffer death* for him, and *give himſelf* to him for ſpiritual food. *Solomon*, after he had built a Temple to *God*, reaſoned thus: *But will God dwell indeed on the earth? Behold the heaven of heavens cannot contain thee, how much leſs this houſe, that I have builded?* May not I much more marvel, that God will not diſdain to come and abide in this my poor and wretched *ſoul*? What greater benefit or *grace*, what greater argument of his *love* is there, can there be ſhewed to me? Oh my *ſoul*, if thou wouldeſt but throughly conceive the happineſs that cometh to thee by this holy *Sacrament*, then conſider and well weigh, what *benefits* it bringeth with it. By it the ſons of *men* are made the ſons of *God*, and all that is *earthly* or carnal in us, is *mortified*, that the *Deity* may live and abide with us. What therefore, *O my Lord*, ſhall I do? What *thanks* ſhall I *render* to thee? With what *fervency* ſhall I *love* thee? For if thou, ſo mighty a *Lord*, haſt vouchſafed to *love* me, poor wretched *Creature*; how ſhould

Pſal. 8. 4.

1 Kings 8. 27.

it

it be, but that I ſhould return *love* again to thee? And how ſhall I expreſs my *love* better, than in *forbearing* thoſe things which thou doſt *abhor*, and *following* thoſe things which thou doſt *command?* Give, *O Lord*, to this end thy concomitant *grace* to me, whereby I may return a reciprocal *love* to thee, and *love* thoſe things, which are *acceptable* to thee, and *avoid* thoſe things which are to thee *unpleaſing*. Give me a *heart* which may *love* thee, with ſo true, faithful, and conſtant *affection*, as that nothing under the *Sun may ſeparate me from the love of thee*. Let me not follow the *love* of the world, or delight in the vanities of it any longer: but give me power, to kill and quench all other *love* and deſires and to *love* thee only, deſire thee only, and only think of thee, and thy *Commandments*: that all my affections and thoughts may be fixed on thee, that in all tentations and adverſities, I may have recourſe to thee only, and receive all comfort from thee alone, who liveſt and reigneſt, one God, world without end. *Amen.* Rom. 8. 39.

An-

Another.

I Humbly *thank* thee, O ſweet Saviour Jeſus Chriſt, that thou haſt ſo plentifully *refreſhed* my dry and fainting *ſoul*, with the holy *Sacrament* of thy precious *Body* and *Blood*. I earneſtly entreat thee further, that whatſoever is in me *vicious*, or contrary to thy bleſſed will, may, by vertue of this *bleſſed Sacrament*, be *rooted* out of me, that my ſoul may become a fit habitation for thy holy *Spirit*. Let it be to me the *abſolution* of my *ſins*, the *confirmation* of my *faith*, an *encreaſe* of all thy *graces* in me, the *viands* of this my *peregrination* and pilgrimage, the only *delight* of my *ſoul*, *peace* and *joy* in *tribulation*, *health*, and *ſtrength* in *affliction* and *tentation*. Let it be a *light* and *guide* to my *actions*, and my only *comfort* in the *day* of *my diſſolution*. Let the *Palate* of *my Soul* be ſo *changed* thereby, that it may *reliſh* nothing beſides thee. Grant alſo, that I may *hunger* and *thirſt* after this *bread* of life, and *cup* of ſalvation, and that I may with a pure mind, and chaſt affection, *receive* it often, that thereby my *ſoul* and *body* may be *preſerved* to life ever-

everlasting. To thee be all praise, power, and dominion ascribed now and for ever.

Or thus.

I Yield thee all possible *thanks*, O merciful *Lord*, that of thy own meer *goodness*, and without any *merit* of mine, thou hast so plentifully at this time *satisfied* me, with the extraordinary *food* of my *soul*, thy blessed *Body* and *Blood*. O Lord, I heartily *repent* me of my many *sins* past, and am heartily *sorry*, when I consider how unprofitably and wickedly, I have spent my life hitherto: I desire, *O Lord*, to amend what is amiss in me: Be thou aiding (I beseech thee) to me, that I may not only duly *bewail* and *lament* for that which is *past*, but *take heed* to my wayes, for the *time to come*. And to this end, O Lord, do thou *strengthen* me with thy *spiritual aid*, for without thy *help*, and the *direction* of the *holy Spirit*, I shall not be able to do any good thing, or perform that which is *pleasing* to thee. Grant, *O Lord*, that I may hereafter faithfully *follow* and *serve* thee, who hast at this time so lovingly vouch-

vouchsafed to come to me. And because (through my *infirmity*) I cannot *follow* thee as I would, be pleased to *assist* me with thy *power*, and *draw* me after thee: Let my *soul* be so *strengthened* by vertue of this *Sacrament*, that it may *esteem* nothing pleasing or delightful, in comparison of thee: that it may *lust* after no transitory thing, nor be *disquieted* with any worldly cross, but by thy assisting grace, I may *overcome* all the difficulties of this life, and *bless* thee in the life to come.

Or thus.

O Blessed Lord *Jesus*, who of thy unspeakable *Love* hast condescended to my *infirmity*, and vouchsafed in these *mysteries* to come unto me, and hast made me partaker of thy blessed *Body* and *Blood*, I humbly intreat thee of thy infinite *goodness*, not to *look back* upon my sinful *life past*, and to give me *grace* to obey thy Commandment *hereafter*, and not to return to those former sins, *as a dog to his vomit*. Grant that this most holy *Sacrament* may be to me *life* and *salvation*, and not turn to my greater *punishment*

2 Pet. 2. 22.

and

and *condemnation.* Grant that it may *cleanse* my soul from *sin* past, and *strengthen* me against all *tentations* to come. Grant that it may be so *wholesom* and nourishing to me, that I may walk in the *strength* thereof all the dayes of my life: and at last be brought by thy *merits*, to that place of *Glory* where thou dost reign, together with the *Father* and the *Blessed Spirit*, for ever.

Praise the Lord, O my soul, and all that is within me praise his holy Name. Psal. 103.

Praise the Lord, O my soul, and forget not all his benefits.

Which forgiveth all thy sin, and healeth all thine infirmities.

Which saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

Which satisfieth thy mouth with good things, &c.

Motives to Thanksgiving.

IT is not the least part of the *Duty* of a *Christian*, in the sight of *God*, to be *thankful* to him for the benefits he daily bestoweth upon us. For as *God* is *kind*, *merciful*, and *loving* to us, so he expecteth that we should render back *thanks*

thanks to him for those *blessings* which we *receive* from him. For we have nothing else to retribute to him, but a *thankful* memorial of his *blessings*. And this King *David* well understood, when he said, *What shall I render to the Lord for all the benefits he hath done unto me? I will offer to thee the Sacrifice of thanksgiving*, &c. As therefore we ought to be diligent in *Prayer*, for those things we *want*; so ought we also to be perpetually *thankful* for them, when we have *obtained* what we desire. And when we have done all that we can, we cannot give him *due praise* and *thanks* for the least part of that which we daily *receive*. For if we respect that which is *past*, *present*, or *to come*, we shall still meet with matter enough, which *expresseth* his *goodness* and *love* to us, and exacteth this *Duty* from us. If we consider that which is *past*, then we shall soon perceive, that but for him, we had not *been* at all, nor been *preserved* hitherto, amongst so many dangers, without his *protection*: If that which is present, we cannot but acknowledge, that by his alone goodness we *live* and *enjoy* those *blessings* wherewith we are *loaded*, beyond desert: If that which is to *come*, he is our

Psal. 116. 12, 7.

our hope, of all good things which we desire or expect, either for *this* life, or for the life to *come*. And as *God* accounteth *Thanksgiving* a *Duty*, so he taketh it for an *Honour* done unto him, if we perform it. He hath so much esteemed of it alwayes, even from the beginning, that he reputed and accounted it above the rest of the *Sacrifices* offered unto him. Besides, we may consider, that in the *Law* God himself instituted a peculiar and special *Sacrifice* of Oblation of *thanks*. For the Feast of the *Paschal Lamb*, was no other thing but an *Eucharistical* or *thankful* service, in remembrance of the wonderful delivery of the *Jews* from their servitude. *Our Saviour* also instituted the *Sacrament of the Eucharist*, for a perpetual *remembrance*, and memorial of all his *benefits* to mankind, especially of our *Redemption* by his *death*. *Hester* established a Feast to preserve a *thankful* memory of the *Jews* deliverance from the plots of *Haman*. And in brief, it was generally evermore the practice of *Gods Saints*, to express this *Duty*, as may be seen by many *Songs*, *Hymns*, *Psalms*, and *Prayers* of *Thanksgiving*, which are left unto us in the *Scriptures*, as patterns for

Ps. 50.23. 15.
Ose. 14.2, Mal. 1.11.
Exod. 12.
Luc. 22.
Hest. 9.
Exod. 15. Deut. 32. Judges 5. 1 Sam. 2. Ps. 34. 96, 103, 107, 111, 113, &c.

us

Esa. 38.10 *us to imitate.* Of *Moses* and *Miriam.* Of
John 23. *Moses* alone. Of *Deborah.* Of *Hanna.*
Abac. 3.2. Of *David,* in divers places of the *Psalms:*
Dan. 3. Of good King *Ezechias.* Of *Jonas.* Of
Luc. 2.19. the Prophet *Habakkuk.* Of the *three*
1. 68. *Children.* Of the *Angels.* Of *Zachary.*
1. 46. Of the *Blessed Virgin Mary.* Of the
Act. 4.24. *Church.* And of the *Elders.* And after
Rev. 5.12. those examples, of *necessity* we must frame our selves: for be sure of this, That whensoever *praise* and *thanks* shall *fail*, and be wanting on *our* parts towards *God*, then presently *God* will withdraw his hand of *mercy* and *bounty* from us.

Thanksgiving.

I *Thank* thee, O merciful *Father*, Lord of Heaven and Earth, for all thy *mercies* and favours continually *heaped* upon me: for that thou hast not
Gen. 9. 6. only *created me after thine own Image and likeness*, and given to me a *body* with all the *parts* and *members* thereof; and a *soul* with all the *powers* and *faculties* thereof, that with them and by them I might *know*, *love*, and *serve* thee, but that thou hast so graciously *preserved* both *body* and *soul*, from time

to

to time, from all *dangers*. Thou haſt alwayes been my *refuge* in *tribulations*, and my *defence* and *ſuccour* in *adverſities*: When I *went aſtray*, thou didſt *reduce* me into the *right way*; when I *offended* thee, thou didſt gently *correct* me; when I was *ſad*, thou didſt *comfort* me; and when (for the grievouſneſs of my *ſins*) I was ready to *deſpair*, thou of thy *mercy* and compaſſion didſt *ſtrengthen* me, and keep me from utter *ruine*. I acknowledge, O Lord, thy more than Fatherly *indulgence* toward me, from my *birth* to this preſent *time*: for unleſs thou of thy *goodneſs* hadſt *upheld* me, I had long ere this time been *drowned* and overwhelmed in the bottomleſs *gulf* of my *ſins*. But thou haſt delivered me from the jaws *of the roaring Lyon*, who hath daily fought *to devour me*, and haſt *defended* me from all his *ſnares* aud *aſſaults*. And as thou haſt of thy *mercy preſerved my ſoul* from *deſtruction*, ſo thou haſt oftentimes *delivered my body* from the *gates* of *death*, when many *ſickneſſes* and *infirmities* took hold of me. I *thank* thee alſo, O Lord, for all other thy *temporal bleſſings*, which thou in plentiful manner haſt *heaped* on me, as food, rayment, Wealth, Poſſeſſions, and Children: For my

1 Pet. 5. 8.

my *health* and *liberty*, for the *prerogative* which thou haſt given me over all thy *creatures*, in their *ſubjection* to my ſervice and *uſe*. I thank thee alſo, O *ſweet Saviour*, for the infinite work of my *Redemption*, and for thy exceeding great *love*, in accompliſhing that great *work*: that thou wouldeſt *ſuffer* ſo many torments, ſorrows, labours and griefs; yea ſo bitter and diſgraceful a *death*, even the death of *Malefactors*, to redeem me from a moſt deſperate and certain ſtate of *damnation*, (which I moſt juſtly have *fallen into*) to a ſtate of *Glory* and *Immortality*, which I by no means could have *deſerved*. I thank thee alſo, *O Lord* moſt holy, for all other thy *ſpiritual* graces and *bleſſings*, as my *Regeneration*, *Vocation*, *Sanctification* for thy bleſſed *Sacraments*, for my preſervation and hope of glorification. *O Lord* I am not ſufficient to render unto thee condign *thanks* and *praiſes* for all theſe thy *mercies*: yet accept, I humbly *pray* thee, theſe poor and weak *thanks*, which I offer unto thee, according to my bounden *duty* and *ſervice*. For as there is no *hour* of my *life*, wherein I do not *enjoy* thy *favours*, and *taſt* of thy *goodneſs*, ſo (if my frailty would permit) I ſhould ſpend no *time* of

my *life* without *remembring* them, and *praising* and blessing thee for the same: Glory be therefore to thee, *O Lord my Creator*; Glory be to thee, *O Jesus my Redeemer*; Glory be to thee, *O Holy Ghost my Sanctifier*; Glory to the *high and individed Trinity*, whose works are *inseparable*, and whose dominion *endureth* world without end.

Another.

ALmighty and everliving *God*, I humbly *thank* thy heavenly *Majesty*, for all thy *blessings* which thou hast vouchsafed to me poor and sinful *Creature*, that thou hast *created* me, and given to me a *body*, the workmanship and excellency whereof when I behold, and well consider, I find so many several *benefits* received, as I have *members*, *veins*, *joynts*, *sinews*, and *nerves*, all which discover and manifest the wisdom and power of the *Maker* of them: The *benefit* of which several *parts*, none can so well know, as they which *want* any of them, or are *grieved* with the *infirmity* or *weakness* of them. I therefore *bless* thee, that thou hast not *created* me blind, lame,

deaf, or dumb, evil-ſhaped, or weak in my ſenſes, but haſt given me a ſound and right *mind* in a healthful *body*. I further *praiſe* thy Name, *O Lord*, for that thou haſt infuſed a *ſoul* into this my *body*: a work ſo glorious and tranſcendent, that if I were not altogether ſtupid, and void of all *judgement*, I would not by my actions account ſo baſely of it, as I ſeem to do, nor defile it with ſuch impure, contemptible and unclean works, as I daily commit. I *thank* thee, *O Lord*, that I was not born amongſt *Infidels*, and amongſt thoſe who do not truly call upon thy *Name*; but in that part of the *world*, where thy *Goſpel* is truly preached, and thy *Sacraments* duly adminiſtred, I *thank* thee alſo, for thy gracious *preſervation* of me, from my birth to this preſent hour: I confeſs, *O Lord*, that it is of thy *mercy* and goodneſs that I am thus *preſerved*: for if thou ſhouldeſt but withdraw thine hand of *preſervation* from me, it could not be, but that in the twinkling of an eye, I ſhould miſerably periſh, and return to nothing. I *thank* thee, that thou haſt of thy *providence* appointed all thy *Creatures* for my ſuſtenance and ſervice: ſome for health, and ſome for delight;

light: Grant, *O Lord*, that I may uſe them to thoſe ends for which thou haſt *created* them; and that by them I may be moved truly to meditate on thy *goodneſs*, and ſeriouſly *praiſe* thee for them. I further *thank* thee, *O Father*, that when as by our firſt *Parents* fall, all mankind was in the ſtate of *damnation*, it pleaſed thee (not to deal with us, as thou diddeſt with *Lucifer*, whom thou utterly expelledſt thy *preſence*, but) to ſend thy only *Son* from thy *boſom* into this *world*, that by his bitter *death* we might be reſtored to our former *eſtate*. I acknowledge, *O Lord*, that I owe much unto thee for my *Creation*, but much more for my *Redemption*; For what would it have profited me; nay, what miſery ſhould I not have ſuffered, to have been born, and afterward to be *condemned* for ever? I *thank* thee, O Lord, that thou haſt alſo vouchſafed to call me out of the depth of *darkneſs*, and ſhadow of *death* (wherein I lay) by the admirable light of thy *juſtifying grace*, to the true *knowledge* and *love* of *thee*. It is not the leaſt of thy benefits, *O Lord*, it ſheweth not the leaſt part of thy *power*, that thou haſt called me from ſo *vile* an eſtate, where-

into I had caſt my ſelf after *Baptiſm* (and in the ſame had continued many years rebelliouſly) to the eſtate of *Salvation*. For it muſt needs be acknowledged, that thy *mercy* is *great* in *pardoning ſinners their offences*: but withal, it cannot be denyed but that thy *power* is *greater*, in *making ſinners righteous and juſt*. Great was the *benefit* of my *Creation*, but by that act I was only made the *Son of man*: but greater is the *benefit* of *Juſtification*, for thereby (in Chriſt) I am made the *Son* of *God*. Great is the *benefit* of *Redemption* (and indeed the greateſt of all others) but without *Vocation* and *Juſtification*, it had availed me nothing. Great is the *benefit* which ariſeth by the *expectation of Glory*; and no leſs is this of *Juſtification:* for it is a work of no leſs *power* to make a *juſt man of a ſinner*, than to make a *juſt man happy and bleſſed:* for as much as the difference between *ſin* and *grace*, is more than between *Grace* and *Glory*. I acknowledge therefore, *O Lord*, that the *benefits* which ariſe by theſe *heavenly* gifts and *graces* are ſo great, that my *tongue* faileth, and my *heart* wanteth ability, wherewith ſufficiently to praiſe thee for them. I *praiſe* thee

thee alſo, *O Lord*, for thy *bleſſed Sacraments*; for that of *Baptiſm*, whereby I was *cleanſed* from the guilt of original *ſins*, and regenerated and *adopted* into the number of thy *Children:* and for the other, of the *bleſſed body and blood of our Saviour Jeſus Chriſt*; the *Sacrament of Grace*, Unity, Charity, and Remiſſion of *ſins*, the *food* of our *Souls* in this Pilgrimage, and the *Conduit* through which all graces are conveyed to our fainting *Souls*. Laſtly, *I thank thee* for thy preſervation of me in thy *Grace*, by which I am *reſtrained* from *returning to the mire with the waſhed Sow*, and *to the vomit with the Dog*: and by which I am *ſtrengthened* to do ſomething acceptable and pleaſing unto thee. I confeſs, *O Lord*, that whatſoever *good* I have *done*, is wrought in me by thee: and whatſoever *tentation* or *evil* I *eſcape*, is meerly by thy *providence*. *O Lord*, continue, and keep me ſtill in this *Grace*, that I may ſo uſe all thy *bleſſings*, and ſo keep them in *mind*, that they may ſtir up in me a more ardent deſire to *magnifie* thy bleſſed *Name*, and a greater care of *ordering my wayes* hereafter: that I may no more *grieve thy troubled Spirit*, who with *thee*, and *thy* 2 Pet. 2. Epheſ. 4. 30.

bleſſed Son, our only *Saviour* liveth and reigneth one God, world without end.

Another.

ALL *praiſe*, *honour*, and *glory* be given to thee, *O Lord God*, *Father Almighty*, for all thy ineſtimable *benefits* beſtowed upon me, and all *mankind*, whether *private* or *publick*, *general* or *particular*, *ſpiritual* or *temporal*. Who is able to reckon up or declare the ſeveral *kinds* or *parts* of them? For creating the world, *beautifying*, *enriching*, and making it *fruitful* for the uſe of man: for *giving* unto us *ſouls* and *bodies*, *and adorning* them with infinite *faculties* and *gifts*: and (which exceeds the reſt of thy bleſſings) for *delivering us* from the *power* and *ſervitude* of *ſin*, and the *Divel*, for *forbearing* and *expecting* our repentance ſo long, *preſerving* us from all *dangers*, and furniſhing us with all things *neceſſary* for this life.

What *praiſe* ſhall we render to thee, *O ſweet Jeſus*, for all that thou haſt *done*, and *ſuffered* for us: we praiſe and bleſs thee, for thy *Incarnation* and *Birth*, for

for all the labours, pains, ſorrows, wounds & diſgraces, together with the vile and ignominious *death* which thou didſt *ſuffer*, to reconcile us to thy *Fathers* favour, from which our ſins had juſtly excluded us: for which thy great *love* to the Sons of men, *bleſſed* be thy holy *Name*.

O holy and bleſſed Spirit who in the beginning of time, *didſt move upon the face of the waters*, at our Saviours *Baptiſm in the ſhape of a Dove*: And on the *Apoſtles* in the *ſhape of fiery tongues*, we *praiſe* and worſhip thee, for *enlightning* our underſtandings: for *fitting* and *making us apt* to conceive the myſteries of life Eternal: for *converting* us from evil converſation, to *newneſs* of life: and for *ſanctifying* us to life everlaſting: for *directing* us in the works of truth, and *governing* us in our temporal affairs. Gen. 1. 2. Mat. 3. 16. Acts 2. 3.

O glorious and ſacred Trinity, infuſe into us we beſeech thee, ſuch meaſure of thy *grace*, that we may be daily mindful of all theſe thy *bleſſings*. Pardon all our former *ingratitude* and *negligence*, in that we have been no more *zealous* to love thee, no more *careful* to ſerve thee, and ſo forgetful to thank thee, for all thy benefits and mercies.

Illuminate our *hearts*, that we may firmly *believe* in thee, devoutly *call upon thee*, and obediently *execute* thy holy Will, that at the last we may by the *merits* and *passion* of thee, *O Saviour*, attain to that heavenly *Mansion*, where thou O blessed *Trinity in Unity*, and *Unity in Trinity* abidest world without end,

I thank thee, *O Lord*,
For *my Creation.*
my Being.
my well being.
That I am indued with *Reason.*
That I am *A civil man.*
A Christian.
Free born.
Ingenious.
Of honest Parents.
That I am sound *in mind.*
Senses.
Body.
That I am well *brought up.*
taught.
I thank thee,
For thy gifts of *Nature.*
Grace.
Estate.
For delivering me from
Danger.

Infamy.
Trouble.
For the *health of my body.*
A *Competency of Estate.*
Friends.
Children.
Kindred.
I thank thee, *O Lord,*
For thy *Redemption.*
Regeneration.
Instruction.
Vocation.
Consolation.
Illumination.
Justification.
Hope of glorification.
For thy *patience toward me.*
For thy *Grace preventing me.*
For *Governing me.*
For thy *Continual care over me.*
For *Strengthening me in tentation.*
For *Reproving me in evil.*
For *Assisting me in good.*
For the *Compunction of my heart.*
For the *Hopes of pardon for my sins.*
For the *benefits I have received.*
For any *good done by me.*
For all those that have done me *good,*
by their
Writings.
Sermons.

Conferences.
Prayers.
Examples.
Reproofs.
Injuries.

For all, and every of these, and for any other *known*, or unknown, *remembred* or forgotten.

I *confess* and will *confess* thee.
I *bless*, and will *bless* thee.
I *thank*, and will *thank* thee, as the *Author* and *Giver* of them all.

Seven

Seven Pſalms of Thankſgiving paraphraſed.

Pſalm 8.

O *Lord our God*, Creator and Preſerver of all things, *how excellent*, glorious, and reverend *is thy* great and holy *Name*, not in one particular Nation only, but *in all* the Kingdoms of the *earth*, *who* as thou haſt magnified thy Name in the earth, ſo *haſt* thou *ſet* and extolled *thy glory above the Heavens* alſo. *Sunday.*

2. *Out of the mouths* and tongues of *babes and ſucklings*, even very Infants, *haſt thou*, becauſe men of riper years and underſtanding neglect thy glory, *ordained ſtrength*, and given little children ability to praiſe thee, *becauſe of* the malice of *thine enemies*, the principalities of this world: *that thou mighteſt*, by this thy great wiſdom and power, *ſtill* the tongues, and ſuppreſs the blaſphemous ſpeeches of the *enemy and avenger*: when he ſhall ſee that by ſuch

weak means thou canst effect so great matters.

3. *When I consider*, and duly weigh, *thy heavens*, and the glorious frame thereof, *the work of thy fingers*, made and created only by thee: together with the *Moon and the Stars*, and other beautiful lights of Heaven, *which thou* at the beginning of time *hast ordained* of nothing, I cannot but in the depth of admiration say:

4. *What is man*, for whose use and service thou hast made them, and all things in this world, and him to serve thee? *That thou*, so great and glorious a God, *art mindful of him*, in so large a manner: *and* what is *the Son of man*, the posterity of sinful *Adam*, *that thou*, in such measure of mercy, *visitest* and regardest *him*?

5. *For*, if I look unto his creation, and consider whose Image he beareth, I find that *thou hast made him* in all respects, very *little lower* in degree *than the* pure *Angels*, who are honoured with thy presence: *and hast*, of thy bounty and especial favour, *crowned him with glory and honour*, in making him so glorious a Creature.

6. *Thou madest*, and hast appointed *him* also, thy Vicegerent on earth, *to have*

have dominion, and command *over* thy creatures, *the works of thy hands*, and creation: *thou hast* ſubjected, and *put all things* which thou haſt made, *under his feet* to obey and ſerve him.

7 *All ſheeps and oxen*, beaſts, for his food and ſuſtentation, *yea and* not thoſe only, but *the* untamed *beaſts of the field* alſo, haſt thou made plyable and ſerviceable to him.

8. *The fowl of the air*, ſome for food, and ſome for pleaſure and delight, *and the fiſh of the* vaſt *Sea*, which is ſtored with variety, *and whatſoever* elſe *paſſeth*, ſwimmeth, or liveth *through the* unknown *paths of the Sea*, are alſo created by thee, to ſerve him.

9. *O Lord our Lord*, when I ſeriouſly conſider thy power and wiſdom, in thy work of creation, and the ſpecial honour and favour thou ſheweſt to mankind, in giving him this large commiſſion over the reſt of thy Creatures, I cannot but admire, and ſay, *how excellent* and great *is thy Name*, and power *in all the* Kingdoms of the *World!* there is none, O Lord, worthy to be compared to thee.

Glory be to the Father, to the Son, and to the Holy Ghoſt, &c.

Pſalm

Psalm 30.

Monday. I *will extol thee*, and praise thy Name, *O Lord*, as long as I live, and not without great cause, *for thou* in thy mercy *hast lifted me up*, and endowed me with thy blessings: *and hast not made*, no, nor suffered my *foes* to work their will against me, who intended, if thou hast forsaken me, *to rejoyce* and triumph *over me.*

2. *O Lord my God* and Saviour, *I cryed*, and made my humble supplication *unto thee* in my trouble and adversity, and *thou* of thy accustomed goodness, didst graciously hear me, and *hast healed me* of all mine infirmities.

3. *O Lord, thou*, by the power of thy grace, *hast brought up*, and restored to life *my* sinful *soul from the Grave* of perdition, whereinto my sins had well nigh cast me: *Thou hast* in thy love to me, *kept me alive*, and preserved me from many dangerous sicknesses *that I should not* yet *go down into the pit of death*, but live, and praise thy holy Name.

4. *Sing* and rejoyce *unto the Lord* our God (*O ye Saints*, and faithful Peo-

People *of his*, who have with me, felt and tasted of his mercy) *and give thanks* together with me, at the *remembrance*, and consideration *of his holiness*.

5. *For his anger*, and displeasure *endureth* towards sinners, *but a moment*, and short space, if they truly turn unto him: *and* if we seriously consider his mercies, we shall find, that in *his favour is life* to those that ly desperatly sick in their sins if he but touch them with his finger of grace: as for *weeping*, heaviness and affliction, it *may*, and of necessity must, sometime befal his Servants, but yet it shall *endure*, & afflict them *for a night*, a little while only: *but joy* and comfort, *cometh* again to refresh them *in the morning*, by sending the light of his countenance upon them.

6. *And* before I fully understood, how God useth to deal with his Servants, I was so confident of my self, that *in my prosperity*, when I felt the grace of God abundantly in me, *I said*, and presumed, that I was so fully setled in Gods favour, that *I shall never* fall, or *be removed* from it.

7. *Lord, by thy favour* and goodness *thou hadst* fixed and *made my mountain* of

of grace *to ſtand* ſo *ſtrong*, that I conceived my ſelf ſo ſecure, that I could not ſlide back, or fall away: yet after a while, I found by experience, that I was in an errour, for *thou didſt* but *hide thy face*, and a little while obſcured thy grace *from me*, *and* being left to my ſelf, I found ſuch an alteration and defect in me to do good, that *I was* therewith ſore *troubled* and diſquieted.

8. *I thereupon* preſently recalled my ſelf, and *cryed* earneſtly by prayer *to thee O Lord*; *and* betook my ſelf *unto the Lord*, who never utterly forſaketh his Servants; and to him, *I made my* earneſt *ſupplication*, never ceaſing, till I obtained his return, and thus I ſaid in my prayer:

9. *What profit*, O Lord, *is there*, can there be, *in my bloud*, or death, *when I go down into the pit*; or if I dye in my ſins? Surely none to thee; for thou delighteſt not in blood, or in the death of a ſinner. *Shall the duſt*, or they which are reſolved thereinto, before repentance, *praiſe thee?* or *ſhall it declare thy Truth*, and ſhew thy Glory? Nay verily they ſhall rather, in the horror of puniſhment, blaſpheme thy Name. Suffer me not therefore, O Lord, to be

be of that reprobate number, of which I must needs be one, if thou absent thy self, or withdraw thy grace any longer from me.

10. *Hear* me therefore, *O Lord*, and that right soon, for my spirit waxeth faint, for want of thy gracious assistance: *and have mercy upon me*, in this distress, *O Lord*, I renounce all further confidence in mine own strength: *be thou my* only stay and *helper*. Upon this petition, the Lord heard my request, and thereupon I turned my prayer into a song of praise, and said:

11. *Thou*, O Lord, art worthy of all honour and praise, for thou *hast turned for me*, and for my good, *my mourning* for thy absence, *into dancing* and joy for thy gracious presence: *thou hast* made me to put *off my* sad habit of *sackcloath* and sorrow, and instead thereof, hast *girded* and apparelled *me*, *with* a vesture of *gladness*, even the peace of Conscience. And all these things hast thou done for me.

12. *To the end*, that all my sorrow being removed, and I being delivered from all fear, *my glory*, tongue, and heart together; *may sing praise* and thanks.

thanks *to thee*, who hast done so great things for me: *and* that I should *not be silent*, in extolling thy mercy. And therefore, *O Lord my God*, as thy goodness deserveth and my duty requireth, *I will*, with all the affections and faculties of soul and body, *give thanks unto thee*, and praise thy Majesty *for ever*, as the only Author and finisher of my salvation:

Glory be to the Father, &c.

Psalm 34.

Tuesday. I *will bless* and praise *the Lord*, for all that he hath done unto me, *at all times*; as well in adversity as prosperity, and *his praise*, as it shall ever be in my mind and heart, so *shall* it *be continually* without intermission, *in my mouth*, by declaring it to others.

2. *My soul* especially, *shall make her boast*, and glory *in the Lord*, and not in any thing that is in me: so *the humble*, and they which are any way dejected, when they *shall hear thereof*, how gracious God hath been to me, shall in hope of the like mercy to them, rejoyce *and be glad* also.

3. O

3. *O* ye, whosoever have felt Gods favour as I have, *magnifie* and extol the mercies of *the Lord* with me for his goodness: *and let us* be joyful with one accord, *exalt* and praise *his Name together.*

4. *I* my self, when I was in trouble, *sought the Lord* by prayer and humiliation, *and he* rejected not my petition, but graciously *heard me*, and granted it; *and* he not only *delivered me* from the danger I was in, but *from all my fears* also, which I conceived at it.

5. *They* also, that lived in former Ages (our Forefathers) whensoever they were distressed, *looked* up and cryed *unto him: and were* relieved by his mercy, and *lightned* by his grace: *their faces were not* any whit *ashamed*, because they did put their trust in him.

6. *This poor man* (even my self) *cryed* (by their example) in my distress: *and the Lord*, plentiful in compassion, graciously *heard him*, *and saved* and delivered *him* immediately *out of all his troubles* and calamity.

7. *The* good *Angel of the Lord*, deputed by him for each mans protection, *encampeth*, and fortifieth *round about them*, *that* with an unfeigned heart *fear* and serve *him*: which Angel

gel preserveth them in all their wayes, *and delivereth them* from all the machinations of the Devil and his Angels.

8. *O taste ye* therefore, *and see*, make experience, and you shall soon find *that the Lord is good* and loving to those, that faithfully call upon him, and you will also confess with me, and say, *Blessed* and happy *is the man that* layeth aside all confidence in himself, and that in all his necessities *trusteth in him*, and his protection.

9. *O fear*, reverence, and love *the Lord*, all *ye*, that by truly believing in him, become his *Saints*, aud observe his Commandments: *for* take this as an infallible truth, that *There is no want to them*, they shall lack nothing that is needful for them, *that* with an upright heart *fear* and serve *him.*

10. *The young Lyons*, mighty and worldly minded men, although they think themselves happy, yet *do* they *lack* true peace of conscience, *and suffer hunger*, and want that which is truly good; *but they*, *which* with a pure heart, and humble spirit, *seek the Lord*, and desire to please him, *shall not want any good thing*, when the Lord

Lord in his wisdom shall think it needful for them.

11. *Come* therefore, *O ye Children*, that desire to be informed, and with attentive minds *hearken*, and give good ear *unto me*, that am experienced in the mercies of the Lord, and *I will teach* and instruct *you* in *the fear of the Lord*, which is the beginning of wisdom.

12. *What man is he*, among the Sons of men, *that desireth* to live a good *life*, *and loveth* to spend *many dayes* so in this life, *that he may see* and enjoy *good* and happy days hereafter.

13. *Keep* first of all, thy *tongue from* speaking *evil*, let that member do no man wrong; *and* preserve *thy lips from speaking guile*, or that which is false, though it be to thine own prejudice: for the *Lord* abhorreth lying lips.

14. *Depart from evil*, avoid all things which thou knowest displeasing to God, *and* yet think not that sufficient, except thou also apply thy self to *do* that which is *good* and acceptable to him: *Seek peace* between God and thy self, thy self and thy conscience, thy self and thy neighbour; *and* if thou shalt find

find that peace in any of these particulars, shall flee from thee, *pursue it* with all thy might that thou mayst recover it.

15. *The* provident *eyes of the Lord* (for thy comfort in taking this course) *are* ever fixed *upon the righteous* to preserve them from all evil, and to confirm them in all good: *and his ears* of compassion *are* always *open unto their cry*, to deliver them from all distress.

16. *The face* of displeasure, and the angry countenance *of the Lord*, on the contrary *is* set and bent *against them that* forsake good and *do evil*, without remorse of conscience, *to cut off* and root out, not only such wicked persons themselves, but the very *remembrance of them from the* face of the *earth*, that there shall remain no memorial of them.

17. *The righteous* in their affliction *cry*, and flee unto God for succour, and *the Lord* in mercy *heareth* their prayer, yea, *and* in his good time *delivereth them out of all their troubles*, either by aiding them with spiritual comfort, that they faint not under them, or by removing their afflictions from them, or them from their afflictions, by taking them into heavenly joyes.

18. *The*

18. *The Lord* (who hath a continual care over his Elect) *is* ever *nigh unto them* in comfort, *that are of a broken* and humble *heart, and* always *saveth such* (and no other) *as are of a contrite* and bruised *spirit*, that they fall not into desperation.

19. *Many* in number, and great in weight, *are the afflictions* and troubles *of the righteous*, for they that will live godly in Christ must suffer persecution; *but the Lord* of his infinit goodness forsaketh him not, but *delivereth him* in due time *out of them all*, that they shall not be able to do him harm.

20. *He*, even the Lord, *keepeth* and preserveth *all his bones*, which though the wicked go about to break, yet notwithstanding all their attempts, *not* so much as *one of them is*, or shall be *broken* by them: and not only so, but the hairs of his head are numbred also.

21. *Evil*, on the other side, *shall slay the wicked*, and turn them to destruction, *and they*, whosoever they be, *that hate the righteous*, whom the Lord loveth, *shall be desolate*, and deprived of the comfort of Gods holy Spirit.

22. *The*

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22. *The Lord* by his power and goodneſs, *redeemeth*, and ſaveth *the ſoul of* every one of *his Servants* from all evil; *and none* of them *that* put their *truſt* and confidence *in him*, and his mercy *ſhall be* left *deſolate*, or without conſolation.

Glory be to the Father, &c.

Pſalm 103.

Wedneſday BLeſs and magnifie *the Lord*, thy Creator, *O my ſoul*, for all his mercies and favours extended to thee, *and all that is within me*, holy, and pure, give praiſe unto, and *bleſs his holy* and great *Name.*

2. *Bleſs the Lord*, *O my ſoul*, I ſay again, as well for thy Creation, as for all his other great and glorious works, *and* at any hand take heed, thou be not ingrateful to him, and *forget not*, nor let ſlip out of thy remembrance, *all*, or any of *his benefits*, as well in forming thee after his own Image, as in his continual care and preſerving thee from many dangers.

3. *Who* only by his power can, and of his meer mercy and goodneſs *forgiveth all thine iniquities*, pardoneth all thy

thy sins, *as well actual as original*, how great soever, how many soever, as often, as with a pure heart, and humble spirit, thou repentest thee of them. *Who*, like a good Physician, *healeth all thy diseases*, and thy infirmities, by the regeneration, and renewing of his holy Spirit in thee.

4. *Who* only *redeemeth* and saveth *thy life from destruction*, and utter ruine, and *who*, in stead of taking just and severe revenge of thee, for thy sins, *crowneth* and compasseth *thee with loving kindness*, many blessings, & comforteth thee *with* his *tender mercies*; which are above the rest of his works.

5. *Who* in his providence, *satisfieth*, and *filleth thy mouth*, and desire, *with* all *good Things* necessary for thy sustentation; *so that thy youth*, by his power, *is renewed like the Eagles*, by curing thy weakness and infirmity, and making thee lusty and strong.

6. *The Lord* relieveth them that suffer wrong, and *executeth Righteousness and Judgment*, without respect of persons, and standeth *for all that are* unjustly *oppressed*, against those that are too mighty for them.

7. *He*, in former time, at the publishing of the Law, *made known his*

ways, and taught his Commandments *unto Moſes*, by whom, he gave directions to ſucceeding ages, what they were to follow, and what to avoyd: and *his* mighty *acts* were well known *unto the Children of Iſrael*, by their many and great deliverances.

8. *The Lord* our God, *is merciful* in forgiving offences, *and gracious*, in not imputing our ſins unto us: he is *ſlow to anger*, expecting the converſion of ſinners: *and plenteous in mercy*, exceeding in his love, and liberal in his benefits to thoſe that fear him.

9. *He will not alwayes chide*, nor be ever diſpleaſed with his children: *neither will he* remember our ſins, and *keep his anger* againſt us for them, *for ever*, but in his wrath he will ever be mindful of his mercy.

10. *He hath not dealt with us*, nor puniſhed us rebellious wretches, *after* the quality of our ſins, wherewith we have daily offended his patience, *nor hath* he *rewarded* nor retributed to *us*, *according* to the hainouſneſs of *our iniquities*: for he knoweth, that if he ſhould ſtrictly enter into Judgment with us, no fleſh could be ſaved.

11. *For like as the Heaven is high*, s we ſee, and far *above the Earth*: *ſo great*

great is his mercy above his Justice, *toward them that fear him*, and in remorse for their offences, truly turn unto him.

12. *As far* also in distance, *as the East* part of the world *is* situate *from the West*, which by reason of their separation, can never come near to each other; *so far* at the least *hath he removed*, and put away *our transgressions* and sins *from us*, that they never shall come near unto us, to do us any harm.

13. *Like as* a tender and compassionate *Father*, *pityeth his* disobedient *children*, and upon submission receiveth them again to grace: *so the Lord*, who is the Father of mercies, *pityeth* and grieveth to see the afflictions of *them*, *that* in *fear*, and trembling for their sins, return unto *him*.

14. *For he*, the Lord, which knoweth all things, *knoweth* also *our frame*, that we consist of flesh & blood, subject to corruption and frailty, and *he* withal *remembreth*, and considereth, *that we are but even dust*, fashioned out of the earth, and therefore, must needs partake and savour of earthly substance.

15. *As for* wretched and frail *Man* therefore, his *dayes are* but *as grass*, which is green in the morning, and be-

fore night is cut down and withered: and *as a fading flower of the field*, which for a while only, in the Spring-time, is beautiful, and afterward, is cropt or decayeth: even *so*, and in no more assurance is *he* that in the greatest prosperity, *flourisheth*. For after a while in a short time, he is no more seen, nor his remembrance shall be no where found.

16. *For* as *the wind* and storms *passeth over it* and every flower, *and* presently *it is gone*, and withered, *and the place thereof* where it grew, *shall not know it*, nor bear it any *more*: So man, after he hath a while felt the troubles and storms of this World, shall soon dye, and be forgotten, and the place of his being will be no more known.

17. *But* yet *the mercy* and loving kindness *of the Lord*, to the Sons of men *is*, and was *from everlasting*, and shall continue *to everlasting*, to the end of the World: and shall ever be *upon them*, especially, *that* with unfeigned hearts, serve, love, and *fear him*: *and his righteousness* in all his promises, shall be accomplished to his Servants, and *unto their childrens children*, their posterity, through many generations.

18. *To such* especially, *as* forget not his

his Commandments, faithfully *keep*, & obſerve *his Covenant: and to thoſe that remember* and be mindful of *his Commandments*, and frame themſelves, *to do them.*

19. *The Lord*, who commandeth the obſervance of his Laws is moſt worthy of all honour, and not to be neglected; for he *hath* (before the foundations of the World) *prepared his Throne*, and ſeat of Majeſty *in the Heavens*, where he is attended on, by the glorious company of Angels, *and his Kingdom*, is not ſtraitned, or limited, to one peculiar place, or countrey, but he *ruleth*, and commandeth *over all* People and Nations.

20. *Bleſs* therefore *the Lord*, that is ſo mighty, *ye* that be *his* holy *Angels*, magnify and laud his holy Name, ye, *that excel in ſtrength*, and *that* gladly *do* and execute *his Commandments*, and that, by *hearkning unto*, and obeying *the voice of his Word*, willingly execute his will and pleaſure.

21. *Bleſs ye*, and praiſe I ſay, *the Lord*, your and our God, *all ye his* heavenly *Hoſts*, ye bleſſed Angels, *ye* that are *Miniſters*, and Servants *of his*, *that* willingly and gladly execute, *and do his pleaſure.*

22. *Bleſs*

22. *Bless* and praise together, with one accord, *the Lord* our God, *all his works*, which he hath created, for the celebrating of his glory, whersoever ye remain *in all places of his Dominion*, even every where: and lastly, as I began with thee O my Soul, to stir thee up to his praise, so I end with the same excitation, *Bless*, Praise, Laud, & Magnify *the Lord* thy God, *O my Soul*, to whom he hath ever been so gracious, and merciful.

Glory be to the Father, &c.

Psalm III.

Thursday. I *Will praise the Lord*, and give thanks unto his holy Name, *with my whole heart*, and that not only in my private devotions, but *in the* publick *assembly* and meeting *of the upright* in heart: *and in the Congregation* of the faithful, the Church also.

2. *The wondrous works of the Lord* our God, even from the beginning, thorow all ages, even to this time, *are* so *great* and glorious, that worthily he alone deserveth to be magnified for them; they are *sought out*, and searched

searched into *of all them that have pleasure*, and delight in meditating, and contemplating *therein.*

3. *His work*, in the creation and fabrick of the Universe, *is honourable and glorious*, of all his creatures worthily to be admired: *and his righteousness* and equity, his care and providence, in the observation and government of it, is likewise to be magnified, because it is permanent, and *endureth for ever.*

4. *He hath made* and perfected *his wonderful works*, with such wisdom, and power, that they ought *to be remembred* and his Name to be celebrated for them: And as he is omnipotent, so *the Lord is* also *gracious*, and loving to his Servants, *and full of compassion*, plenteous in mercy to every repentant Sinner,

5. *He hath* of his providence and bounty ever *given meat*, and all other necessaries *to them that fear* and serve *him*: yea, and *he*, as he hath formerly: so *will* he *ever*, to the end of the world *be mindful of his Covenant* of Grace to his Servants.

6. *He hath shewed* and manifested to *his People*, his elect, *the power*, and efficacy *of his* great *works*, not only

in the creation, but in the redemption of mankind: *that he may give unto them* that are in Christ, *the heritage of the Heathen*, according to the promise made to our Forefathers.

7. *The works of his hands*, all his actions *are* done in *verity and Judgment*, *and all his Commandements are sure*, just, holy, and worthy to be observed.

8. *They stand fast*, and are settled firm *for ever and ever*, to the end of the world: *and* they *are done*, and commanded, upon good grounds, *in truth and uprightness*, as being enjoyned by the Author of truth and equity.

9. *He* in the fulness of time *sent redemption* and Salvation *unto his* elect *People*, by Jesus Christ, *he hath commanded his Covenant*, of the New Testament *for ever* to be observed by them, and it concerneth them carefully to keep it, because he which commanded it, is a jealous God, and severe to transgressors, and *Holy & reverend is his Name.*

10. *The* filial *fear of the* same holy and reverend *Lord*, *is the beginning* and basis *of* all true *Wisdom*; which whosoever hath not attained to, is not really wise, howsoever he may be esteemed by the World: but *a good* and per-

perfect *understanding have they*, and they are truly wise indeed, *that do his Commandments*, and keep his precepts: *his praise* and remembrance *endureth for ever*, and continueth throughout all generations.

Glory be to the Father, &c.

Psalm 138.

I *Will praise* and bless *thee*, O Lord, *with my whole heart*, with all my strength: yea, *before the Gods*, in the presence of thy holy Angels, *will I sing praise* and laud *unto thee.* *Friday.*

2. *I will worship* in fear and reverence *towards thy holy Temple*, dedicated to thy honour and service, *and* I will *praise thy* holy and great *Name*, *for* two of thy blessings especially, namely, for *thy loving kindness*, in comforting distressed sinners; *and for thy Truth*, in performing thy promises: *for thou* thyself *hast* preferred and *magnified thy Word* of Truth, *above all* the Attributes of *thy Name* else, whatsoever.

3. *In the day* and time of my affliction, *when I cryed* unto thee, by earnest prayer, *thou* didst not stop thine

ears, but graciously *answeredst me*: yea *and strengthnedst me with* thy Grace, and *strength in my soul.*

4. *All the Kings* and mighty men *of the earth*, be they never so high in condition, *shall*, and may worthily *praise thee*, without disparagement to themselves: *when they*, by the preaching of the Gospel, *hear the words of thy mouth* which are nothing but Truth.

5. *Yea, they shall sing* and rejoyce, in exercising themselves *in the wayes* and Commandments *of the Lord: for great* and unutterable *is the glory* and Majesty *of the Lord* of Hosts.

6. *Though the Lord* our God *be high*, and his Majesty be above all things, *yet* in his abundant mercy, *hath he respect unto the lowly* in their own eys; and the more humble they are, the more he regardeth them: *but* as for *the proud*, and those which exalt themselves, *he* despiseth them, and *knoweth* them, as it were *afar off.*

7. *Though I walk* and live *in the midst of Trouble* and sorrow, and in the shadow of death: yet, whensoever I call upon thee faithfully, *thou wilt* (I know) *revive* and raise *me* up: *thou shalt* also *stretch forth* and reach unto me *thy hand*

hand of power, *against the wrath* and malice *of mine enemies*, and bridle their fury: *and thy right hand* of omnipotence *shall save me* from all their entreprizes.

8. *The Lord* of his goodness *will perfect* and finish *that which concerneth me*, and my salvation: *Thy mercy* and loving kindness, *O Lord*, never faileth, but *endureth* from generation to generation, even *for ever*; Withdraw not therefore, that mercy of thine from me, O Lord, and *forsake not* thou *the work of thine own hands*, not made by any strange God, but by thee, the only and true God.

Glory be to the Father, &c.

Psalm 145.

I *Will extol* and praise *Thee*, *my God*, and Creator, *O King* of Majesty and Glory: *and I will bless* & magnifie *Thy Name*, O Preserver of mankind, *for ever and ever*, even all the dayes of my life. *Saturday.*

2. *Every day*, not a day shall pass over my head, but *I will bless Thee*, and be speaking of thy mercies: *and I will praise* and give thanks unto thee, and

and to *thy Name*, *for ever and ever*, as long as I live.

3. *Great* and glorious *is the Lord*, far exceeding all the false gods of the Heathen, *and greatly* is he *to be praised* for all his works: *and his greatness* hath neither end nor beginning, but *is unsearchable*, and past mans finding out.

4. *One generation* and age *shall praise* and leave the memory of thy goodness, and *thy works* of power, wisdom, and mercy *to another* succeeding generation; *and shall declare* to posterity, the remembrance of *thy mighty acts*.

5. *I* my self, as well as I am able, *will*, as I have good cause, *speak of*, and extol, *the glorious honour*, and the exceeding greatness *of thy Majesty*: *and* tell unto the people the excellency *of thy wondrous works*.

6. *And* not only I, but all other *men shall* be forced to confess, and *speak of the* exceeding *might*, and the wonderful effects *of thy terrible acts*, against thine enemies: *and I*, according to my poor ability, *will declare* unto posterity *thy greatness* and Majesty.

7. *They*, even all the people which are governed by thy power, & satisfied with thy goodness *shall abundantly utter*

and

and continually with praiſe acknowledge and keep the *memory of thy great* and ſuperabundant *goodneſs* and mercy: *and ſhall*, in all Aſſemblies and Congregations, *ſing*, and rejoyce, becauſe *of thy Righteouſneſs*, wherewith thou ruleſt and diſpoſeſt all things.

8. *The Lord* our God, notwithſtanding our grievous ſins, *is gracious*, and loving; yea, *and full of compaſſion* by nature, evermore *ſlow* and unwilling to wreak his *anger* upon us, it being an act contrary to his diſpoſition; *and* inſtead of puniſhing, he is *of great mercy*, and ready to pardon the repentant.

9. *The Lord is* alſo *good* and gracious, not to any particular perſon or People only, but *to all* that turn unto him, *and* if we ſhall conſider *his tender mercies* to the Sons of men, they *are over* his Juſtice, and *all his* other *works*.

10. *All thy works* and creatures *ſhall therefore praiſe*, and magnifie *thee*, *O Lord*, in general: *and* above the reſt, *thy Saints*, and ſervants, to whom in particular thou extendeſt thy mercy, *ſhall bleſs* and continually praiſe *thee*, for the ſame.

11. *They* eſpecially *ſhall* not be ſilent,

lent, but *speak of*, and declare unto those that have not known thy Name, *the Glory* and Majesty *of thy Kingdom*, which is above all the Kingdoms of the earth, *and* shall, whersoever they come, *talk of*, and set forth *thy* mighty *power*, which no Potentate is able to resist.

12. *To make known*, and to make manifest thereby *to the sons of men*, even all the generations to come, *his mighty* and wonderful *acts* which he hath done in our time, and in the ages foregoing: *and* also *the glorious Majesty*, and superexcellency *of his Kingdom*, and power.

13. *Thy Kingdom*, O Lord, is not temporary, or of short continuance, but it *is an everlasting Kingdom*, was without beginning, and never shall have end: and this *thy dominion* and rule *endureth* firm and stable, *throughout all generations*, to the end of the world.

14. *The Lord* in his mercy *upholdeth*, and lifteth up *all* those that *fall* by frailty and weakness: *and raiseth up* by the grace of his holy Spirit, *all those that be* dejected, *bowed* and cast *down* with the thought of their sins.

15. *The eyes of all* creatures *wait* and are

are fixed *upon thee*, as upon their careful Father, for ſuſtenance and help: *and* they no ſooner call unto thee, but *thou* of thy Providence ſupplyeſt their wants, and *giveſt them their meat*, and all things neceſſary for them, not only in due proportion, but in *due ſeaſon*, and time alſo.

16. *Thou openeſt thy hand* of bounty, *and ſatisfieſt the* inſatiable *deſire of* men, which nothing but thy ſelf can ſatisfie, and of *every* other *living thing* beſides.

17. *The Lord* is only *righteous*, juſt and unreprovable *in all his wayes*, and actions: *and* it is he only that is *holy*, and pure *in all his works*.

18. *The Lord is nigh* and ready at hand, *unto all them that* in diſtreſs *call upon him*, and ſeek unto him for help. Yea, *to all*, without reſpect of perſons, *that call upon him in truth*, faith, and uprightneſs of heart.

19. *He* is ſo gracious that he *will* not only hear them, but grant their petitions, and *fulfil*, and ſatisfie *the deſire* and requeſt *of them that fear* and ſerve *him: he alſo will hear their cry*, in time of affliction, *and will ſave* and deliver *them* out of all their trouble.

20. *The Lord*, by his omnipotent power,

power, *preserveth* and keepeth *all them, that love him* sincerely, and obey his Commandments, *but* as for *all the wicked*, and unrepentant obstinate sinners, those *will he destroy* from the face of the earth.

21. *My mouth shall*, as long as I have any being, *speak of*, and declare *the praise*, and Majesty *of the Lord*, most mighty; *and* as I do, so *let all flesh*, people, nations and kindreds, from the rising of the Sun to the going down thereof, *bless*, laud, and magnifie together with me, *his holy* and great *Name*, even *for ever and ever*, from this time forth for evermore.

Glory be to the Father, and to the Son, &c.

Impre-

Imprecation.

THis part of *Devotion*, (or of *zeal*, as I may call it) although it ſeem harſh, and not well to ſtand with the *Charity* of a Chriſtian, yet in ſome *caſes* it hath been, and may be lawfully uſed.

1. When the *Church* of *God*, in any part of the *world*, lyeth (as it were) at the *ſtake*, and groaneth under the burthen of *Perſecution*, and the *enemies* thereof are *incorrigible*, and not to be *reconciled*; In this *caſe* not only a *private man* in his *Devotions*, but the *Church* alſo in *general* may uſe theſe *Imprecations*, to the end that the *Church* may by theſe kind of *Prayers*, and *Gods aſſiſtance*, recover its former *Peace* and *Quiet*.

2. When a *Chriſtian* ſhall perceive that his *enemies* aim altogether (againſt the *Rules* of *Charity*) at the utter *ſubverſion* both of his *Body* and *Soul*; In this *Caſe* alſo a man may (without breach of *Charity*) uſe theſe Imprecations

In either of which *Caſes*, if the *children*

dren of *Gods* or our own *enemies* ſhall joyn, aſſiſt, or perſiſt *maliciouſly* in the ſteps of their *Parents*, they are in our eſtimation to be accounted of no *better*, nay, not ſo *well* as the very *Heathen*, who have not known the *Name of God* at all.

And to this end, I have given you a *taſt* only of ſome of the *zealous wiſhes*, and *earneſt deſires* or *Imprecations* of ſome *holy* Men, *Prophets* and *Apoples*, which are ſet down in *ſacred Scripture*, left (no doubt) for our *imitation* in the ſeveral *caſes* before mentioned.

Imprecations againſt the *Enemies* of *God* and his *Church*.

Num. 16. 15. OF *Moſes* in the rebellion of *Korah*, *Dathan*, and *Abiram*, *Reſpect not thou their Offering*.

2 Reg. 19. 15. Of *Hezekiah* againſt *Senacherib*, the blaſphemous King of *Aſſyria*.

2 Chr. 14. 11. Of *Aſa* againſt *Zerah*, the King of *Æthiopia*.

20. 6. Of *Joſhaphat* againſt the *Moabites* and *Ammonites*.

Of

Of *Nehemiah* against *Sanballat* and *Tobiah*.

Turn their reproach upon their own head, Neh. 4. 4.
and give them for a prey in the land of captivity.

And cover not their iniquity, and let not Neh. 4. 5.
their sin be blotted out before thee.

Of *David* against *Gods* Enemies in many places.

Destroy thou them, O God, let them fall Psa. 5. 10.
by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

Break the arm of the wicked. 10. 15.

Break their teeth, O God. 58. 6.

Let God arise, and let his enemies be 68. 1.
scattered, let them also that hate him flee before him.

Lift up thy feet, that thou mayest utterly 74. 4.
destroy every enemy, which hath done evil in thy Sanctuary.

Pour out thine indignation upon the Hea- 79. 6.
then that have not known thee.

O my God, make them like a wheel, and Ps. 83. 13.
as the stubble before the wind.

Persecute them with thy tempest. 15.

Make their faces ashamed. 16.

Let them be confounded and vexed e- 17.
vermore: let them be put to shame and perish.

Let

129. 6. *Let them be as graſs upon the houſe top, which withereth before it groweth up.*

140. 8. *Let not the ungodly have his deſire, O Lord, let not his miſchievous imagination proſper, leſt they be too proud.*

9. *Let the miſchief of their own lips fall upon them.*

10. *Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.*

Act. 4. 24. Of the *Apoſtles* againſt the *High Prieſts*. Of Saint *Paul.*

1 Cor. 16. 22. *If any man love not the Lord Jeſus Chriſt, let him be* Anathema Maranatha.

Gal. 1. 9. *If any man preach any other Goſpel,* &c. *let him be accurſed.*

5. 12. *I would they were even cut off that trouble you.*

Againſt the *Enemies* of our *Souls.*

Pſal. 35. 5. *Let them be confounded and put to ſhame, that ſeek after my ſoul.*

Pſ. 35. *Let them be as chaff before the wind.*

Let the Angel of the Lord chaſe them.

6. *Let their way be dark and ſlippery.*

Let the Angel of the Lord perſecute them.

Let

Let Deſtruction come upon them.	8.
Let them be confounded and aſhamed.	40. 14.
Let them be driven backward.	
Let them be deſolate.	15.
Let death ſeize upon them.	55. 15.
Let them go down quick to Hell.	
Let them be covered with reproach and diſhonour.	71. 13
Set a wicked man over him	109. 6.
Let Satan ſtand at his right hand.	
Let his Prayer become ſin.	Pſ. 109. 7.
Let his days be few.	8.
Let his children be fatherleſs, and his wife a widow.	9.
Let his children be vagabonds and beggars.	10.
Let the extortioner catch all he hath.	11.
Let there be none to extend mercy to him, or his children.	12.
Let his poſterity be cut off.	13.
Let the iniquity of his fathers be remembred.	14.
Caſt forth lightning and ſcatter them, ſhoot out thine arrows and deſtroy them.	144. 6.

And it is not to be conceived that theſe *Imprecations* ariſe from a *weak affection*, as though the *godly* were *glad*, or *rejoyced* at the *deſtruction* of the *wicked*, nor to *perſecute* them out of the *malice* of humane *nature*.

1. But

1. But for as much as the *love* of *God* ought to be preferred before the *love* of our *Neighbour*, and that then our *Neighbour* is truly loved, when that *love* reſpecteth the *glory of God*; we worthily prefer his *glory* before the love of his *enemies*, who by their *wickedneſs* would endeavour to *obſcure* it.

2. They uſed theſe *Imprecations* againſt thoſe *enemies*, when they were out of *hope* (as is before ſaid) of their *amendment*.

3. And laſtly, It was done not ſo much to *deſtroy* the perſons, as to *fruſtrate* their *counſels* and *imaginations*.

The

The ten Commandments paraphraſed.

THe *Law* of the *Two Tables* was written by the *Finger of God*, and delivered and *promulgated* by the *Miniſtry* of *Moſes*, and *Angels*, and contained ſummarily what *God* commanded the people to *obſerve*, and what to *avoid*. Deu. 4. 13. 10. 3. 4. Ex. 19. 24. Act. 7. 53. Gal. 3. 19. Heb. 2. 2.

It is divided into two Parts,
Our duty toward God.
Our duty towards our Neighbour.

The *four* firſt Commandments enjoyn the *firſt duty.*
The *ſix laſt*, the *laſt.*
And thus follow.

God ſpake all theſe words, ſaying, I am the Lord thy God, which brought thee out of the Land of Ægypt, out of the houſe of bondage.

In the *Preface*, by mentioning of *Gods* Name, *God ſpake*, &c.

Jehovah *His Majeſty.*
Spake *By his Word.*

The *hearers* were prepared to *attention.*

The

The *Brevity* and *Order* of the *commandements* make them *easie* to be *learned.*

This *Preface* belongeth to all the *Decalogue*, and containeth a deſcription of the *Perſon* who gave the *Law.*

Who being *God*, the *Creator* and diſpoſer of all things, is to be *obeyed:* neither are we to make any ſcruple or doubt, but that all things which he commandeth us in his *Law*, are juſt and holy.

I am the Lord, Who only is *Omnipotent*, and was from all *Eternity*, from whom all things that are had their beginning, and who hath abſolute and ſole power to command and preſcribe *Laws* unto us.

Thy God Pſ. 144.15 *Happy is the people who have the Lord for their God.*

By theſe words (*thy God*) every one of us may receive particular *comfort*, that as he is *able*, ſo he is *willing* and ready (by making this Covenant to be *ours*) in his particular providence and care, to do good to every one of us in our need, if we keep his *Commandments.*

God. A *God*, to relieve and aid us, not a ſevere *Judge* to condemn us.

Let us therefore,

With

With all *reverence* *ſerve* him as a *Lord.*

With earneſt *deſire*, *repair* to him in our need, as to *a merciful God.*

With *hearty zeal*, *love him* for his goodneſs.

With *trembling*, fear to offend him for his *juſtice.*

And let us be holy, as he is holy. Lev. 20. 7.

In this delivery of the *Jews* from their *ſervitude*, is his infinite *Power* deſcribed: whereby he is declared to be as well able to *ſave* his ſervants, as to *confound* his enemies. [*Which brought thee*, &c.]

And this *deliverance* is foretold and parallel'd by the Prophet, as a *Type* of our *deliverance* from the ſervitude of ſin. Eſa. 52.

The firſt Commandment.

Thou ſhalt have no other Gods before me.

HAving (as it were) ſetled in our hearts his *Authority* and *Power*, to preſcribe and make *Laws*, unto us, his firſt Precept is, that *We have no other Gods before him.* *Thou ſhalt have no other Gods.*

1. Neither by abating any *reverence* due to him,

But to *worship* him with all our *heart.*

By *acknowledging* him to be the only true God.

By *honouring*, *serving*, and *praising* him above all things.

By *trusting* and *relying* wholly upon him.

By *expecting* all good from him.

By *humbling* our selves before him, and patiently *bearing* whatsoever he shall please to lay upon us, and *subjecting* our wills wholly to his.

2. Not by *attributing* any honour to other *Gods* or *Idols*, or putting any *confidence* in *Saints* or *Angels*, *Earthly* pleasures, *Riches*, *Honours*, or the like, lest we offend thereby.

Gen.30.1. As *Rachel* did, by asking children of *Jacob.*

2 Kin.5.6. As *the King of Syria*, by desiring *Joram* to heal *Naamans* leprosie.

2 Chr.16. 12. As *Asa*, by too much trusting to his *Physicians.*

Lu.12.16. *As the Fool in the Gospel*, trusting to his riches.

Before me. Neither *secretly* in thy heart.

Nor in the *view of God*, and the *World* openly.

Not,

Not, but that *God* is every where, and seeth into the secret corners of our *hearts*, and is *omniscient*; but to set a a note or brand of *impudence* upon us, for our indignity to him, if we shall make open profession of our *Idolatry* to any false *God* or *Idol*, in worshipping it, or of our excessive love, or doting upon any *Creature*, by putting confidence in it, and neglecting our dependance on *God*, who is only *able*, by his omnipotency, to relieve us.

This Commandement enjoyneth the inward worship of God.

The second Commandment.

Thou shalt not make to thy self any graven Image.

AS in the first *Commandement*, *God* requireth, that we *worship* him only *inwardly*, so in this, he forbiddeth all undue and indirect *outward worshipping* of him: and enjoyneth us, not to make any resemblance, to *worship* him by; because he is a Spirit, and is only to be *worshipped* in *spirit* and *Truth*.

It consisteth of two parts:

1. A prohibition of *making any Image* representing his Divine Godhead.

2. Of *exhibiting* any worship to any Image.

And that,

1. Because he is *incomprehensible*, cannot be represented in any form visible.

2. Because he is *able to punish* the contemners of his *Name*.

Thou shalt not, &c. And to *bless* his true worshippers.

1. Therefore we are not to *grave*, or make any *Image*, or resemblance of him.

For when he gave the Law (saith *Moses*) *he appeared in no manner of similitude.*

Deu. 4. 15

Esa. 40. 18 *To whom then will ye liken God? or to what likeness will ye compare him?*

2. Neither are we to make the *likeness* of any thing to worship it.

For as we ought not to make any *resemblance* of him: so neither when we make the *similitude* of any thing else (the *true use of making Pictures, and the like, being lawful*) *not to worship* or attribute any *honour* to it.

Not that all *Images* are hereby *forbidden*.

1. For some in the *Old Testament* were *Typical*.

The

The *Brazen Serpent*, being the Type of Christ.

The *two Cherubins* on the *Ark* represented the Majesty of *God* attended by his *Angels*, &c.

Some are for *Ornament*; Many in the fabrique of the *Temple*, and in the *holy Vessels* of it.

3. Some *Historical*, of stories either out of the *Scriptures*, or of other *Writers*.

4. Some for instruction in the *nature* of *Beasts*, *Cities*, and *Countries*.

Saint *Paul* saith, that *the Gentiles changed the glory of the incorruptible God, into an Image like to corruptible man, and to birds, and four-footed beasts, and creeping things; wherefore God gave them up to uncleanness*, &c. Rom. 1. 23.

1. Either by bowing the body, *uncovering* the head, or *bending* the knee to them. *Thou shalt not bow down*, &c.

2. Or by setting the same in any *eminent* place to *worship them*, bestowing extraordinary *cost* on them, making pilgrimages to them, or dedicating *Altars*, *Lamps*, or the like to them.

By this *Commination*, he sheweth his *power* to *punish* offenders, and that he is *able*, and all-sufficient, to *supply* our wants likewise. *For I the Lord*, &c.

Am a jealous God. Like the jealous husband, who will have no partner in his love.

And ſuffereth no *Corrival*, *Competitor*, or *ſharer* in his *Service*.

My Son give me thy heart, thy whole heart.

And viſit the ſins, &c. *Puniſhing* them that run after falſe Gods, in many *deſcents*, even as long as they ſhall continue in their *idolatrous courſes*.

Though the ſon ſhall not bear the iniquity of the Father, yet this is ſo odious to him, that he will take vengeance of the Idolatrous generation.

As of the Jews in general.

Solomon, and others.

1. To ſhew how odious *Idolatry* is to him.

2. To force men (who naturally have a love and care to their *poſterity*) by this commination, to abſtain from it, leſt their iſſue be plagued.

Pſa. 97. 7. *Confounded be all they that worſhip carved Images, and that delight in vain Gods.*

And ſhewing mercy, &c. *The mercy of the* LORD *is* { *over all his works.* / *over his Juſtice.*

145. 9. For whereas he puniſheth *Idolaters*
Ja. 2. 13. in his *Juſtice*; but to *three* or *four* generations,

rations, He is *merciful* to *thousands* of those that worship him aright, *throughout all generations.*

His *reward* is alwayes greater than his *punishment.* Lu. 1. 50.

Of his own nature more bent to shew mercy than to execute severity.

It is his *proper work*, and suitable to his *nature*, to have *mercy*, but he is hardly drawn to *punish*, as being a *work* altogether *unsuitable* to his disposition. Ps. 28. 21.

With their *whole heart*, without *hypocrisie*, and do not impart that *worship* to others, which is *due* to him. *To them that love me.*

In *obedience*, walking in his wayes. *And keep my Commandements.*
All his *Commandements*: but chiefly this, concerning his *worship.*

The third Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs, that taketh his Name in vain.

The ſcope of which is to ſhew what reverence is due to *God* in our *Converſation*, eſpecially in the uſe or abuſe of an *Oath*.

Thou ſhalt not take the Name of the Lord in vain,

THe *Name* of the *Lord*, which in it ſelf is *Holy*, *True*, and *Juſt*.

And therefore we ought not to *prophane* it, or take it in our mouths *lightly*, or upon every ſmall occaſion.

Herein we offend,

When we *blaſpheme* God, either openly or in our *hearts*.

When we uſe *his holy word* to any prophane, ſcurrilous, or impure end.

When we commit *Perjury*.

When we *murmur* againſt him.

When we leave his *Providence*, and conſult with *Witches*, or the like.

When we *ſwear*, upon trivial and light cauſes.

When

When we *curse*, or use unlawful *Imprecations.*

When we perform not that which we faithfully promise.

When we (in any action of our own) detract from *Gods glory*, and attribute, and *arrogate* too much to ourselves.

An *Oath* is to be ministred when the *glory* of *God* is *questioned*, or some *weighty* matter *urgeth* it, upon the *Magistrates* command. And to be *taken* by *those* who are of *years* of *discretion* and in their *right senses.*

The *Lord*, and *Judge* of Heaven and Earth, who *seeth* and observeth all our *actions*, is so far from *conniving* at this sin, that without repentance, he will *condemn* every one that offendeth therein. *For the Lord will not*, &c.

Saul, for unadvisedly *cursing*, and *adjuration*, lost a victory against the *Philistines.* 1 Sam 14. 24.

For *consulting with a witch*, was (with his *sons*) brought to untimely *end.* 31. 4

Sennacherib, for blaspheming *God*, was slain by his own *sons.* 2 Kings 19. 10.

Ananias, for *lying* to the holy *Ghost*, died suddenly. Acts 5. 5.

The fourth Commandment.

Remember that thou keep holy the Sabbath day, &c.

IN this Commandment are *two things* contained.

1. A *Precept* or declaration of the will of *God*.

To ſet apart ſome day,

1. To the publick *worſhip* of *God*.
2. In *ceaſing* from our *labours*.

2. *A Reaſon* of the Commandment.

1. Becauſe *God* after the *Creation* reſted on the *ſeventh* day.

2, Becauſe he alſo *bleſſed* and *ſanctified* it.

Remember Let not worldly cares put it out of thy *mind*, but obſerve it with all care and *Religion*.

And not without great cauſe was this *Precept* ſo ſtrictly urged.

1. Becauſe by the *neglect* of it, ariſeth the neglect of all *ſpiritual* duty.

2. Becauſe in it was contained a *Type* or ſhadow of the great and everlaſting *Sabbath*, which is our *Sanctification*.

3. Becauſe we have thereby, ſome time

time to shew *mercy* to our servants and beasts wearied with labour.

In frequenting the *Church*, and there to exercise thy self,
In Prayer.
Hearing the *Word*.
Receiving the *Sacrament*.
In pious and religious *works*, as
Visiting the *sick*.
Relieving the *poor*.
Meditating on *Gods works*.
Praising him for them.
In refraining from *sin*.
In resting from servile *labour*.
That thou keep holy, &c.

And although that part of the Jews *Sabbath* be abrogated, which respected the *Seventh* day *Sacrifices*, and other *exteriour acts* of Gods worship, commanded, and enjoyned to the *Jews*: yet the *Church* hath appointed instead thereof *the Lords day* or *Sunday* (called the *first day of the week*) wherein all *Christians* are bound to retain and observe all the duties of the first *Sabbath*, avoiding the *Jewish* strict & superstitious *Ceremonies*.
Rev. 1. 10.
Act. 20. 7.
1 Cor. 16. 1.

In following the *vocation appointed* thee by *God*, wherein thou art to *omit* nothing, necessary for the *sustentation* of thy Family.
Six dayes, &c.

And not to *spend* those six dayes wholly in *idleness*, *pleasure*, or *excess*.

Nor in the *publique duties* of the *Sabbath*, and thereby neglecting the *care* over thy family.

But the seventh day. In *that day*, neither *thou*, nor any of thy *family*, or *cattel*, shall do any *servile labour* (except in case of *necessity*, and *preservation* of *Gods creatures* from damage or loss) but ye shall spend it in those Religious *duties*, formerly set down.

In case of *necessity* (*The Sabbath being made for man, and not man for the Sabbath*) we are to conceive, that it was ordained not to *destroy*, but to *preserve* him; and therefore all works are not forbidden that day.

Numb. 28. 1. 1. *As dressing of meat*: By the example of the *Priests*, who on the *Sabbath* Mat. 12. 1. *killed the beasts for Sacrifice, and dressed the rest.* And of *Christs Disciples, plucking* De Coron militis c. 3. *ears of corn*; and *Tertullian* saith, that the *Antient and Primitive Church never fasted on the Sabbath day.*

2. *Ministring Physick to the sick.* By the Luc. 6. 7. example of our *Saviour healing on that* John 5. *day.*

3. *Saving Corn, Hay-houses*, and the like Mat. 12. 11. from perishing. By our *Saviours* question to the *Pharisees.*

2 *The*

2. The reason why God commanded the observation of the first *Sabbath* was,

1. Because, after God by his *Word* had created the Universe of nothing, he rested himself, *from all the work that he had made.* Gen. 2. 2.

2. Because this day was by him blessed and sanctified.

And the reason why the *Seventh day* was changed by the Apostles, and continued by Christian Emperours, into the *first day of the week*, upon which the *Christians Sabbath* is observed, was in remembrance of our Saviours Resurrection, (which hapned on this day) as may be gathered by *Christ*'s selecting that day to appear twice to his *Apostles* after his Resurrection. Joh. 20. 19.

The second Table.

The fifth Commandment.

Honour thy Father and Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.

AS the *first Table* teacheth the *Honour* and *Love of God*, so doth the *second*

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second, the duty we owe to our Neighbour. And the first *Commandement* of this Table enjoyneth us to *honour* and *reverence* our *Parents*, as being the thing which God esteemeth next in degree to his Honour.

And it containeth,

First, *A Precept.*

Secondly, *A Promise.*

1. The *Precept* is general and particular.

The general comprehendeth our Duty to our *Elders* and *Superiours*, whom God hath set over us, for our government and preservation; which Duty is of necessity to be performed, in respect of the upholding of Politique government.

2. The particular *Precept*, containeth our Duty to our natural *Parents*, Father and Mother, of what degree, estate, and condition soever they be.

Whether Poor or Rich, Good or Bad, this *Commandment* layeth hold on us.

That which we are enjoyned to do by these words, is to *Reverence them*: as from whom we receive our Being.

Honour thy Father & Mother.

Love

Love them, for their care, ſorrow, and pains, in our Education.

Obey them in all lawful things, as being appointed by God to command over us.

Be thankful to them: in requiting their charge, and love; in miniſtring to their neceſſities.

Be patient with them: in their Correction, and bearing with all their Infirmities.

That which we are forbidden to do againſt them, is

Not to ſpeak evil of them, or to curſe them. Exod. 21. 17. Lev. 20. 9.

Not to ſee them want. Mat. 15. 5. Mar. 7. 11.

Not to be aſhamed of them, for poverty, or other cauſe whatſoever.

2. The *Promiſe* is made to all ſuch, as ſhall keep this *Precept*, which is *long days* of life here, and *happy* too; elſe they would be no better than a Curſe. *That thy days may, &c.*

Long days hereafter, for ever in bliſs, which is the higheſt bleſſing that can befal to any.

It was Saint *Paul*'s obſervation that this was the *firſt Commandment* that had a Promiſe annexed to it. Eph. 6. 2.

This Promiſe God made,

1. To

1. To allure us to the duty of reverencing and obeying our *Parents*, and Superiours.

2. To ſhew, how highly he eſteemeth of it.

3. It ſuits with the Commandment, If we honour our Parents, who gave us life, we ſhall be rewarded with long life.

The ſixth Commandment.

Thou ſhalt not kill.

THis *Commandment* followeth properly and in order in the next place: for mans life being the moſt pretious thing in this world, and upon which all other things depend, God ſeemeth to take care by this *Commandment* for peace and quietneſs, whereby mans life may be preſerved.

The life of man ought to be preſerved for three reſpects.

1. Becauſe God is the Judge of man only.

2. Nature deſireth nothing more than

than the preſervation of life.

3. Murther deſtroyeth all ſociety.

Neither thy ſelf nor others.

Neither ſhalt thou have any deſire to do any ſuch act. *Thou ſhalt not kill.*

Under this *Commandment* are divers other particulars forbidden; for as God forbiddeth the Act, ſo doth he command that all occaſions or means to execute that Act be forborn and taken away.

If God commands us not to kill, then he prohibits the affections to

Slaughter.
Anger.
Unjuſt war.
Quarrelling.
Chiding.
Hatred.

And all other things of this nature, which may be as provocations to ſlaughter. *Mat. 5. 22*

And on the contrary he enjoyneth us

To Love our Neighbours as our ſelves.

To live peaceably and quietly with them.

To do good for evil.

And

And all this becauſe
Man is the Image of God.
Fleſh of our fleſh.
The thing that Chriſt paid ſo dear for.

The ſeventh Commandment.

Thou ſhalt not commit Adultery.

Thou ſhalt not commit adultery.

THe chief aim and ſcope of this *Commandment* is to preſerve the *Mariage* bed inviolate. And with great reaſon it is placed next to the prohibiting of *Homicide*, becauſe that next & deareſt to a man, after his own life, is the preſervation and honour of his *wife*;
Gen. 2. 24 for they two *are but one fleſh.*

And by this *Commandment* is alſo im-
Ro. 1. 26. plicitly and ſecretly forbidden, *Whore-*
Mat. 5. 28 *dom*, *Inceſt*, *Sodomy*, *Sins againſt Nature*, *unlawful deſires and affections*, *uncleanneſs*, *Evil talk*, *Obſcene Songs*, *and Impudent behaviour*, *Uncivil ſight*, *Laſcivious Pictures*, *Intemperance of Diet*, *Delicacy* and *exceſs in Apparel*, and the like, being provocations to the Sin here forbidden.

And as we are prohibited theſe things, ſo are we commanded, To live

live *Chaſtly*, *Temperatly*, *Modeſtly*, and *Purely* in heart. For by theſe Virtues (as our Saviour telleth us) we ſhall come to the *beatifical viſion of God*, and enjoy that Bleſſedneſs which he hath promiſed to thoſe that in pureneſs of heart, love and ſerve him. Mat. 5. 8.

The eighth Commandment.

Thou ſhalt not ſteal.

THat is, thou ſhalt not take from another any thing which is not thine own. And againſt this *Commandment* we may offend divers ways. *Thou ſhalt not ſteal.*

By committing *Sacrilege*, taking any thing from the Church.

By *with-holding* that which is due to King or Prince.

By *robbing* on the high way, or out of houſes.

By deceiving any man,

In Bargaining.

In falſe weights and meaſures.

In being Bankrupt without cauſe.

By oppreſſing the Poor, or keeping his pledge.

By encroaching upon the poſſeſſions of

of any other, either by violence openly, or by fraud, in removing Landmarkes, &c.

By keeping that which is found from the true owner.

By *denying* or concealing a truſt.

By *detaining* the Labourers hire.

By *living idely*, and eating out of another mans labour.

By *neglecting* a Maſters ſervice, and miſpending his goods.

The ninth Commandment.

Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

Thou ſhalt not bear falſe witneſs.

THou ſhalt not give falſe evidence before a *Judge*, againſt any man. Whoſoever doth ſo, is not only guilty of the breach of this *Commandment*, but of the Third alſo, in committing *Perjury*.

Neither is falſe *Teſtimony* with an *Oath* forbidden only, but alſo without an *Oath*.

1. Thou ſhalt not *accuſe* thy *Brother* unjuſtly.

Slander him.

Revile

Revile him.
Backbite him.
Abuse him by uncivil jests.

2. Thou shalt not *lye* or *equivocate*.
Either for *sport*.
Or to avoid *danger* or *loss*.

For though some seem to approve
Of *Jacob*, in lying to his Father, that he was *Esau*. Gen. 27. 19.
The *Midwives*, to save the Children. Ex. 1. 19.
Rahab the *Harlot*, to save the spies. Josh. 2. 4.
Michal, to save *David* her Husband. 5.
Judith, to deceive *Holofernes*. 1 Sam. 19 14.
Yet it is safer (with Saint *Austin*) to hold, that all *lyes*, *being directly opposite to truth*, *must needs be sin*. Ju. 11. 5. S. *Aug.*

The tenth Commandment.

Thou shalt not covet thy Neighbours House.

THis *Commandment* is directly against *Covetousness*, or evil *Concupiscence*, the issue of Original sin, which was derived to all *mankind*, after the fall of *Adam*. *Thou shalt not*, &c.

No man ought to *covet* or desire (no *Not covet.*

not

not ſo much as in his heart) any thing, which belongeth to another man, and whereby he may receive any damage or detriment.

Neither his *Houſe*, which is his inheritance, and his defence againſt the heat of the Sun, and the ſharpneſs of the cold.

Nor his *Wife*, which is *bone of his bone, and fleſh of his fleſh*; his partner as well in ſorrow, as pleaſure.

Nor his *Servants*, without whoſe help and labour, he cannot diſpatch his affairs.

Nor his *Cattel*, which do his work.

In concluſion: *Nothing*, which may any way prejudice him.

Jam. 2. 10 Now, ſeeing that *He which is guilty in breaking one part of the Law, offendeth in all*, and that to the keeping of it, the whole inward and outward man is required, and that the fleſh (while we are in this world) is wholly oppoſite to the Spirit: It is impoſſible for us to fulfil the ſame by our own endeavours. For it is with us as it was with Saint *Paul*, *In our fleſh dwelleth no good thing,* Ro. 7. 18. *and the good that we would, we do not, but the evil which we would not, that we do.* And ſeeing alſo, that *by the deeds*

of the Law no man can be justified: not that the Law is in fault (being good of it self) but our own flesh, *the carnal mind being enmity with God, and they which are in the flesh, not being able to please him*: for the comfort therefore of all, when as neither the works of the Law could justifie us, nor we were able to fulfil the same, God of his infinite mercy, sent his Son Christ Jesus into the world, *that he suffering death for us, might redeem us from the curse of the Law, that we might receive the promise of the Spirit through Faith.*

Ro. 3. 20. 8. 7 8

Gal. 3. 13. 14.

For in him all the Promises, Ceremonies, and the Law it self, are fulfilled and ended.

1. The Promises.

As *the seed of the Woman shall break the Serpents head.* 22. 18.

In thee shall all the Nations of the Earth be blessed.

2. The Ceremonies.

The *Priesthood*, by his eternal Priesthood. Ps. 110. 4

The *Sacrifices*, by his own Oblation. Heb. 7. 27

Circumcision, by his Circumcision and Baptism. Luc. 2, 21 3, 21.

Passeover, by the Eucharist. Mar. 14.

3. The Law.

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Cant. By his ſatisfaction, and abſolute fulfilling of it, in whom was no *ſin nor ſpot*; but an abſolute and perfect Righteouſneſs, which Righteouſneſs he hath of his free will and mercy imputed to us, and made ours, if with a lively Faith we apprehend him, and believe on him.

And in this reſpect, it may be ſaid, that he obſerveth and fulfilleth the *Law of God* who (not truſting to himſelf, or in his own works) commendeth himRo:8:3,4. ſelf wholly to the *Grace of God, and*
2 Cor:5,2 *ſeeketh all his righteouſneſs by Faith in Chriſt Jeſus.*

So that we are to rely on thoſe words which Saint *Paul* ſpake in his Sermon at *Antioch*. *Be it known unto*
Act:13,38 *you therefore, men and brethren, that through this man (Chriſt Jeſus) is preached unto you the forgiveneſs of ſins: And by him, all that believe, are juſtified from all things, from which they could not be juſtified by the Law of Moſes.*

But yet, we muſt take him along with us. That this Faith, whereby we believe that Chriſt ſatisfied the *Law*, & is become our Righteouſneſs and Perfection, is merely by Gods grace and favour infuſed into our hearts by the holy Spirit: which ſtirreth up in us a love

love and desire to keep the *Law of God*: which though the same desire never attaineth to perfection, while *we live* in these earthly *Tabernacles*, for the frailty and indisposition of the flesh, yet God in his mercy, accepteth the same for *Christ's sake*.

For the better conceiving of the drift and scope of these *Commandments*, we are to take notice of two things.

1. Whereas, in every *Commandment* the grossest sin, tending to the breach of that *Commandment*, is only forbidden by name, yet we are to conceive, that all sins of that nature, though lesser in degree, and not named, together with the provocations thereunto, are likewise inclusively contained in that prohibition.

2. And where any *Virtue* is commanded to be observed, there all the *Vices and Sins*, contrary to that *Virtue*, are forbidden. And where any *Vice* is prohibited, there all opposite *Virtues* to it are enjoyned.

Meditations of DEATH.

Aug. in Pſ. 34. Conc. 1.

THat all men muſt dye, being long ſince enacted *by Statute* in the Parliament of Heaven, unrepealed: and the knowledge of the day of Death being by *God kept from us, leſt we ſhould promiſe to our ſelves any thing for future time:* I ſhall not need to ſpend many words, to prove either the abſolute *neceſſity* of the one, or the *uncertainty* of the other. Only give me leave to conclude this Work with a few *Meditations* and *Prayers*, which may ſerve as well for thoſe, who feel the hand of God by *Sickneſs*: as for thoſe which are in perfect *Health*, to meditate and think upon, that they be not taken unprovided. And this exerciſe of *Meditation of Death*, and reſolution to dye, ought not to ſeem ſtrange, or hard to *Chriſtians.* For the *Philoſopher* in his time accounted all days ſpent without ſerious conſideration of our end, to be but fondly conſumed, and affirmed, *That the whole life of a Wiſeman, was nothing but a Meditation of death.* And therefore

Pl. 1.

fore it hath been obſerved, that *Abraham*, when he was in the Land of *Canaan*, purchaſed no more land, than would ſerve *to bury his dead*. To teach us, that we ſhould not fix or faſten our minds, upon the tranſitory things of this *World*, but have our affections bent upon another, and meditate upon the day of our *Death*, which bringeth two *benefits* with it; Firſt, it *delivereth* us out of many *cares* aud *troubles*; and ſecondly it leadeth us to *joyes* unſpeakable. The *firſt* of theſe benefits the Heathen man could ſee, by the light of *Nature*, when he ſaid, That no man lived in ſo flouriſhing eſtate, who, if not often, yet once in his life, did not deſire rather to die, than to live. For the unavoydable calamity & grievous diſeaſes incident to this life, do ſo often diſquiet and vex a man, that notwithſtanding our life is naturally ſhort, yet ſometime it ſeemeth over long unto him. And therefore (ſaith he) death is the moſt acceptable and wiſhed-for ſanctuary, & place of refuge, for a life full of miſery & grief. And for the *ſecond* take (amongſt many) that of S. *Cyprian*, We paſs by death to immortality, neither can we come or attain to eternal liſe but by leaving this life. Nor is our cor-

Artabazus to Xerxes, Herod. l. 7.

poral death to be accounted an end or period of life, but a passage to a better; for by this temporal journey we pass to Eternity. For this separation of the *soul* and *body* (commonly called *Death*) if we consider the true scope and aim of God in it, is not inflicted by him, as a severe *Judge*, to punish the Elect; but as a most merciful *Father*, who only calleth his *Children* from a dungeon of *misery*, to a place of all *felicity* and happiness. And this is that, which hath alwayes made the *Godly* to leave this life with such willingness and joy, and to endure with so great courage and constancy, all their greatest agonies.

Meditations for the Sick.

Es. 38. 1. Set thy house in order, for thou shalt dye.

Job 19. 25 I *Know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.*

26 *And that I shall be again cloathed with this skin, and in my flesh I shall see God,*

27 *whom I my self shall see, and mine eyes shall behold.*

This hope is laid up in my breast.

Lord,

Lord let me know mine end, and the number of my dayes: that I may be certified how long I have to live. Psal. 39. 15.

Behold thou haſt made my dayes as it were a ſpan long, and mine age is as nothing in reſpect of thee, and verily every man living is altogether vanity. 6.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain, he heapeth up riches, and cannot tell who ſhall gather them. 7.

And now Lord what is my hope? truly my hope is even in thee. 8.

Deliver me from all mine offences, and make me not a rebuke to the fooliſh. 9.

Take away thy ſtroak from me, for I am conſumed by the means of thy heavy hand. 10.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like a moth fretting a garment: every man therefore is but vanity. 11.

Hear my Prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears. Pſ. 39. 13.

For I am a ſtranger with thee: and a ſojourner as all my fathers were. 14.

O ſpare me a little, that I may recover my ſtrength, before I go hence, and be no more ſeen. 15.

Anſwer me, O Lord, How many are Job 13. 23.

mine iniquities and sins? make me to know my transgressions, and my sins.

24. *Wherefore hidest thou thy face from me, and holdest me for thine enemy?*

25. *Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?*

Ps.71.1. *O cast me not away in my weakness, forsake me not when my strength faileth me.*

Though I be *afflicted*, yet let me not be *distressed*; Though in want of some of thy *comforts*, yet not all: Though *chastned*, yet not *forsaken*?

Ps. 94.12. *Blessed is the man whom thou chastnest, O Lord, and teachest him in thy Law; that thou mayst give him rest in the dayes of evil.*

119.76. *Before I was troubled I went astray, but now I shall learn thy Word.*

Ps.25.7. *O Lord remember not the sins and offences of my youth,* Nor *judge* me according to my *works*: For I have done nothing worthy of

Ps.51.1.2. thy sight, but of eternal death. Wherefore I pray thee *blot out all my offences, and wash me throughly from my wickedness, and cleanse me from my sin.*

Job 7.10. *I have sinned, what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden unto my self.*

And why dost thou not pardon my transgressions

greſſions, and take away mine iniquity? for now I ſhall ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.

Are not my days few? ceaſe then, and let me alone, that I may take comfort a little. Jo. 20.

Before I go whence I ſhall not return, even to the land of darkneſs and ſhadow of death. 21.

A land of darkneſs, as darkneſs it ſelf, and of the ſhadow of death, without any order, and where the light is as darkneſs. Job 10. 22.

What man is he that liveth, and ſhall not ſee death, ſhall he deliver his ſoul from the hand of the grave? Pſ. 89. 27.

The fear of death overwhelmeth me, and my heart is diſquieted within me, for that I have daily ſinned, and not repented, conſidering that *from the eternal pit there is no Redemption.* 55. 4.

Be thou merciful to me, O Lord, and ſave me for thy Names ſake, and in thy ſtrength deliver and comfort me.

I know, O Lord, that thy judgments are juſt, and that thou of very faithfulneſs haſt cauſed me to be troubled. Oh let *this light affliction* (which will quickly be gone) *cauſe unto me afterward a more excellent and eternal weight of glory.* Pſ. 119. 75. 2 Cor. 4. 17.

In the middeſt of the ſorrows that are in my Pſ. 94. 19.

mine iniquities and ſins? make me to know my tranſgreſſions, and my ſins.

24. *Wherefore hideſt thou thy face from me, and holdeſt me for thine enemy?*

25. *Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?*

Pſ. 71. 1. *O caſt me not away in my weakneſs, forſake me not when my ſtrength faileth me.*

Though I be *afflicted*, yet let me not be *diſtreſſed*; Though in want of ſome of thy *comforts*, yet not all: Though *chaſtned*, yet not *forſaken*?

Pſ. 94. 12. *Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him in thy Law; that thou mayſt give him reſt in the dayes of evil.*

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Are not my days few? ceaſe then, and let me alone, that I may take comfort a little. Job 10.20.

Before I go whence I ſhall not return, even to the land of darkneſs and ſhadow of death. 21.

A land of darkneſs, as darkneſs it ſelf, and of the ſhadow of death, without any order, and where the light is as darkneſs. Job 10.22.

What man is he that liveth, and ſhall not ſee death, ſhall he deliver his ſoul from the hand of the grave? Pſ. 89.27.

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In the middeſt of the ſorrows that are in my Pſ. 94. 19.

my heart, let thy comforts, O Lord, refresh my ſoul,

Job 10. 8. *Thine hands have made me, and faſhioned me round about, yet thou doſt deſtroy me.*

9. *Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into the duſt again?*

Job 10. *Haſt thou not poured me out like milk, and crudled me like a cheeſe?*

11. *Thou haſt cloathed me with skin and fleſh, and fenced me with bones & ſinews.*

12. *Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.*

14, 16. *O Lord, thou numbereſt my ſteps, and doſt ſet a watch over my ſin.*

17. 1 *My breath is corrupt, my days are extinct, the grave is ready for me.*

14. *I have ſaid to corruption, Thou art my Father; and to the worm, Thou art my Mother and Siſter.*

7, 1. *Is there not an appointed time to man upon Earth? and are not his days as the days of an hireling?*

Job 9. 25. *My days are ſwifter than a Poſt, they flee away, and ſee no good.*

30. 33. *I know thou wilt bring me to death, & to the houſe appointed for all the living.*

Wo is me therefore, O Lord, that I have

have ſinned. What ſhall I do? whither ſhall I flee? but to thee, O Lord my God. Be merciful to me in the laſt day. *My ſoul is very much diſquieted within me*, but Lord, I require thy ayd and comfort.

Be mindful, O Lord, of thy word, wherein thou haſt cauſed me to put my truſt, and let thy mercy come unto me, according to thy Promiſe; For thou art my maker, and I am the work of thy hands. Pſ. 119. 49.

Deliver me, O Lord, from eternal *Death*, in that day, wherein Heaven & Earth ſhall be diſſolved, when thou comeſt to *Judge* the *Earth*.

I am affrighted when I conſider that day, the day of thy wrath, the day of miſery, that great and exceeding bitter day.

O Lord, in that day where ſhall I hide my ſelf from the *face* of thine *anger*?

O Lord, when thou comeſt to *Judgment*, condemn me not I beſeech thee, but deliver from the gates of hell my poor *Soul*, which I commend unto thee. Acknowledge then, O Lord, thy creature, not made by any ſtrange *gods*, but by thee, the true & living God: make my *ſoul* joyful with thy preſence, & remember not my ſins, but according to thy great

mercy, think upon me in that day, for the merits of my bleſſed *Saviour Jeſus Chriſt*, Amen.

A Prayer for the Sick.

ALmighty and moſt merciful Lord God, who by the infirmities of this life, doſt put us in mind of our *mortality*, and by theſe outward *afflictions*, doſt call us to inward Repentance: I cry unto thee with my whole
Pſal. 6. 1 heart, *Rebuke me not in thine anger, neither chaſten me in thy diſpleaſure. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones*
Job 5: 18 *are vexed.* Thou art He, O Lord, *That*
1 Sam. 2. 6 *woundeſt, and healeſt again, that killeſt and reviveſt, [that leadeſt to the gates of Hell, and bringeſt back again.* If this my ſickneſs. O Lord, be not unto death, help me on this my *bed* of infirmity, and *ſtrengthen* me. If thou thinkeſt expedient, rather that I ſhould *dye* than *live*, do with me according to thy good pleaſure, and receive my *ſpirit* to thy peace, *which I commend into thy hands*, who liveſt and reigneſt God of all mercy, world without end, *AMEN.*

Or

Or thus.

O Merciful Lord God, who of thy great mercy doſt forgive the offences of thoſe who truly *repent*, mercifully look upon me thy poor *Servant*, and hearken nnto me, who humbly crave of thee remiſſion of my *ſins*. Renew, O Lord, in me whatſoever is corrupt and decayed by the Devils malice, or mine own frailty. Pity my *ſighs*, pity my *tears*, pity my *groans*; vouchſafe to be reconciled to me, that have confidence in nothing, but thy meer *mercy*. O Lord, it grieveth me, that I have offended thy Majeſty, and it grieveth me much, that I can grieve no more than I do. And I humbly pray thee, by the Death, Paſſion, and Interceſſion of thy Son *Chriſt Jeſus*, to pardon my offences: promiſing that if I recover my former health, thy grace aſſiſting me, to abſtain from diſpleaſing thy Majeſty hereafter. I willingly, O Lord, and freely from my heart, for thy ſake, forgive all offenders and offences againſt me, & I heartly deſire all thoſe, whom I have any way offended,

to

to forgive me. O Lord, though my natural man trembleth at the thought of death, yet I profeſs that I am willing to dye, if it be thy good pleaſure. I have received life, and all the bleſſings of life from thee, *what ſhall I render back to thee* for them? *I will willingly receive this Cup* of death, *and praiſe thy name. I commend into thy hands my Spirit*, and whether thou diſpoſeſt of me to live or dye, I reſign it to thy good will and diſpoſition; and humbly pray thee, that if thou ſeeſt it good for me, to prolong my days on Earth, that thou wouldſt renew my converſation, by the direction of thy holy *Spirit*, that I may paſs thoſe *days* in thy fear: if thou be otherwiſe pleaſed to diſpoſe of me, take me I beſeech thee into the arms of thy *mercy*: for *Jeſus Chriſt's* ſake my only Saviour and Redeemer.

Pſ. 31. 6.

Or thus.

O God of all *Conſolation*, who haſt promiſed to hear all thoſe that faithfully call upon thee, and not to reject any, that with a contrite *heart*, & penitent *Soul*, ſhall humble himſelf before thee. I humbly intreat thee in the

the Name and Mediation of thy Son *Jesus Christ*, that thou wouldest be pleased to be *merciful* to me, thy poor *servant*, at this time afflicted with *sickness*. O Lord, pardon, forget, and blot out of thy remembrance, whatsoever I have committed against thee, in the whole course of my life. Seal and confirm unto me (by thy *Spirit*) a *pardon* unto me for all my *offences*, that I may thereby receive such comfort in my *soul*, that I may with all *joy* and willingness depart out of this life unto thee. Let me be certified, *that there is no condemnation to those which are united and engraffed into Jesus Christ*, by Faith: that I may be confident, *that neither my sins, death, the Devil, nor ought else can draw me away, or separate me from thee:* and that I may be assured, that thy *Throne* will not be to me a *Bar* of severity, but a *Haven* of safety, and a sure *Sanctuary* and refuge for me to flee unto. Strengthen this *Faith* in me, which may serve as a *Buckler* to defend me from all *tentations*: and that forsaking the confidence or *strength* of all other things, I may flee wholly to thy *mercy* in *Christ Jesus*, whereby I may be protected from the terrors of thy *Judgment*. Grant unto me distressed

Rom. 8. 1.

Rom. 32.

sinner

ſinner, theſe graces even for the ſame *Jeſus Chriſt* his ſake, who with thee, and the holy *Spirit*, liveth and reigneth for ever.

Or thus.

ALmighty and everlaſting God, whoſe years fail not, and who haſt *determined the dayes of man, which he cannot paſs*, yet thy ſelf endureſt for ever, and thy *Throne from generation to generation*: Remember that I am *but duſt*, like graſs, and my dayes as the *flower of the field*, which *flouriſheth* in the morning, *and in the evening is dried*
Pſa. 39. 5 *up and withered. O let me know my end*,
14. make me mindful of my mortality; *I am a ſtranger with thee, and a ſojourner, as all my Fathers were*, and cannot promiſe my ſelf one *hour*, much leſs any *dayes* or *years* in this my *Pilgrimage*. *I am like a tottering wall* and a broken
6. 2, 3. *fence*, give me *grace* therefore, that I truſt not in the uncertainty of this *life*,
Luc. 12. like the *rich Fool in the Goſpel*, but I may every hour prepare my ſelf in thy *fear*, to paſs out of this frail manſion; and to expect thee with a ſolid *faith* and firm *hope*, waiting chearfully for the

the day and time of my diſſolution; *And looking for that bleſſed hope and glorious appearing of our Saviour Jeſus Chriſt.* Make me (like the *faithful and wiſe ſervant*) *ever ready and prepared for the coming of my Lord*, leſt being ſuddenly prevented. I be taken *like a Bird in the ſnare of the Fowler. O Lord*, thou haſt by this gentle *correction*, put me in mind of my *mortality*, give me alſo *grace* that I may make good *uſe of* it, that I may caſt off all the *cares* of this world, and wholly betake my ſelf to make my *peace* with thee. And I humbly *pray* thee; that thou wouldeſt not forget me in my *pains* and *miſeries*, in all my *infirmities*: be not far from me, when by reaſon of the *terrors* of death, and *aſſaults* of the enemy, I have moſt need of thy *help*, but ſtrengthen my *ſoul* with thy holy *grace*, againſt all *tentation*, that my *Faith* fail me not, but that thy holy *Spirit* aſſiſting me I may overcome my *ſpiritual* enemies, and at the hour of death, *Lord* (I beſeech thee) *let thy ſervant depart in peace according to thy Word.*

Tit. 2. 13.

Lu. 12. 43.

Pro. 7. 23.

Luc. 2. 29.

Or

Or thus.

BLeſſed Lord *Jeſus Chriſt*, the only *comfort* of the *living*, and the *eternal life* of thoſe who die in thee, I wholly ſubmit my ſelf to thy bleſſed *Will*, whether it pleaſe thee to ſuffer my ſoul any longer to *live* in this *earthly Tabernacle* to ſerve thee, or to have it *depart* out of this tranſitory world; being certainly aſſured that it cannot *periſh*, if committed to thy *keeping*. O Lord, I put off this frail *Fleſh* with a willing mind, in hope of the *Reſurrection* of it at the laſt day, together with my *ſoul*, when it will become much more glorious and happy than now it is. I beſeech thee, *O Lord Jeſu*, ſtrengthen me with thy *grace* againſt all *temptations*, and defend me with the *ſhield* of thy *mercy* againſt all the *aſſaults* of the *devil*. I know that of my ſelf I have no *ſtrength*: wherefore my whole *confidence* is in thee. I have no *merits* of mine own to *allege*, for I ſee many, yea too many, of my ſins, to *ſtand* up againſt *me*; but by thy *mercy*, I truſt that thou wilt *repute* me amongſt the *juſt*. Thou wert born for me, didſt hunger, thirſt,

thirſt, faſt and pray for me, thou didſt many good works, and ſufferedſt many bitter things for my ſake. Let thy *Blood* waſh away the ſpots of my *offences*: Let thy *Juſtice* cover my *unrighteouſneſs*, and thy *Merits* plead for me before the great and ſevere *Judge*. And as my *ſickneſs* increaſeth, let thy *grace* increaſe, that my *faith fail* not, my *hope waver not*, nor my *love* to thee *wax cold*. Let me not be caſt down, or dejected with the terror of *death*, but when *death* ſhall ſeize on the eyes of my *body*, let the eyes of my *ſoul* look to thee; and when the uſe of my *tongue* ſhall fail me, let my *heart* cry unto thee: *I commend my ſpirit into thy hands*, Pſa. 31. 6. *O Lord*, who liveſt and reigneſt, *&c.*

Although thou kill me, yet will I truſt in thee, and though I walk in the midſt of the ſhadow of death, yet will I not Pſa. 23. 4. *fear, becauſe thou Lord art with me.*

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